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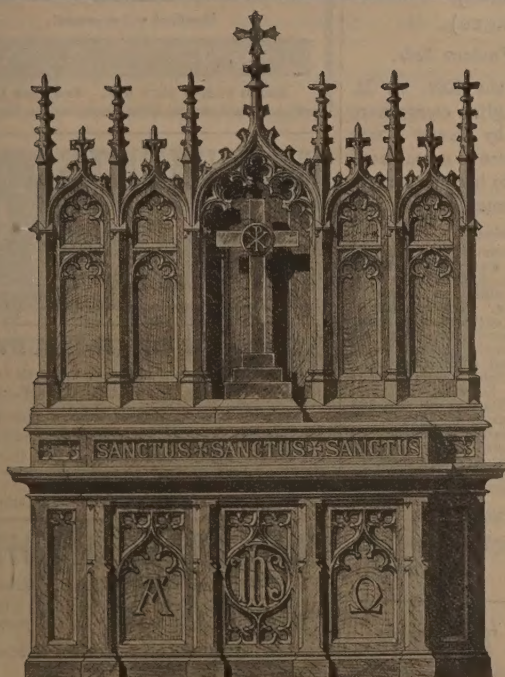
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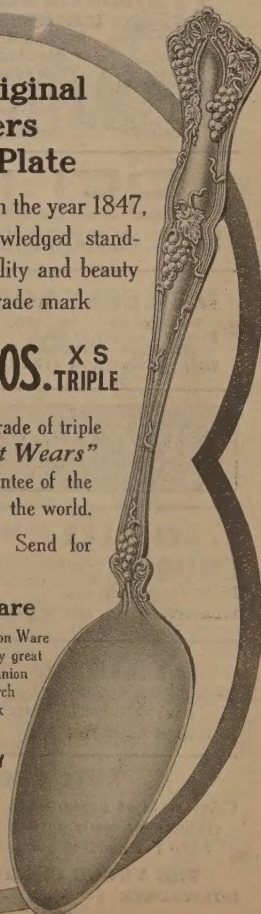
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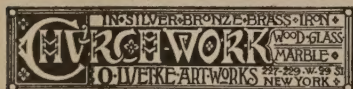
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ST. PAUL IN ARABIA.

FOR THE CONVERSION OF ST. PAUL (JANUARY 25TH).

“But when it pleased God, who called me by His grace, to reveal His Son in me, that I might preach Him among the heathen: immediately I conferred not with flesh and blood; but I went into Arabia” (Galatians 1:15-17).

IN our celebration of this feast we are apt to think of the blinding light from heaven, the voice of Jesus arresting the great Saul, reversing his purposes, converting his whole nature; and of the Apostle's subsequent career as the great missionary to the Gentiles. And rightly we so think. But there is a factor of St. Paul's conversion, not often dwelt upon, that is rich in suggestion for meditation and example. After that tremendous experience on the Damascus road, and the first converse in the Straight street of Damascus with the disciples of the Lord, St. Paul retired into Arabia—the desert-like country to the south, similar to the scenes of the Temptations of our Lord and the Baptist—and spent there three years, in prayer, fasting, study; in a word, in preparation for his great mission.

Thus, with our Lord and His great forerunner, St. Paul exemplifies the importance of a long period of preparation for those who are called to and plan great work for God. It is to be noted that these periods of preparation, “these times in Arabia,” as we may call them, are usually long, apparently in great disproportion to the subsequent career of active service; almost always obscure; and much occupied by prayer, meditation, self-denial. They are the times when tools are constructed, plans matured, the spirit disciplined to industry, the purpose deepened to the end in view; necessary for the training of character for any efficient service. We apply this principle in all of the practical affairs of life, in business and professions; in the training of men for the ministry; in the long novitiate to the Religious life; in the solemn seasons and days the Church sets aside year by year. Saints recognize this principle in the importance they attach to the daily Meditation. It should be recognized by the individual soul in its dealings with itself.

Prayer purifies and informs the motives, for it is the effort of the will to become at one with the will of God through the Spirit of Christ, and is the way to the union with God which is its natural destiny. Self-denial disciplines the mind and body, and so prepares the soul for that sacrifice of self that we know is essential to great work for God, to full and free life in accordance with God's will. Rest and meditation give the quiet and freedom from distraction that are necessary for study and reflection; that are necessary also that God may speak to the soul. They open the gates (to use a material figure) so that spiritual energy, God's grace, may flow in to purify, strengthen, and enliven.

Faith in God always should mean confidence that He has something definite, and in His sight important, for us to do. Let us not doubt therefore that our present circumstances are the very ones ordered by Him, in which we can best prepare for that particular work; even though they may seem but a dreary and desert-like Arabia, wherein we are lost in obscurity, and have opportunities only to endure misunderstanding and lack of appreciation, to give up, to pray, to prepare patiently for what God may need us. Let us devote our Lent to such preparation. Let us give every day a little while, but *fifteen*—five minutes even—when we shall withdraw into quiet and obscurity, denying ourselves the distracting pleasure or the absorbing work that might so easily fill the time. The day, the year, the lifetime, the whole work for God, is the better for these times “in Arabia.”

L. G.

THE STORY OF THE ROUND TABLE CONFERENCE.

II.—ITS CONCLUSIONS AND THEIR RECEPTION IN GENERAL CONVENTION AND AFTERWARD.

WE resume our "Story of the Round Table Conference" at the point where we left it last week, when the conference itself was about to assemble.

Of the actual deliberations we can say very little, for there is an implied confidence attached to such a gathering and what is said in it, that one would not wish to violate. But it cannot be out of place to say that the splendid spirit of brotherhood which prevailed among men who had heretofore been identified with opposing parties in General Convention, produced a most hopeful and optimistic view of the possibilities. Men were obviously seeking common ground; and looking back upon it now, one does not recall a single ebullition of partisanship or of self-will from any source. The Quadrilateral, the Preamble, the Name, everything pertaining to probable legislation of importance, were discussed not only with entire frankness, but also with a general recognition of the fact that they concerned all Churchmen alike, and that they could not and must not be determined on partisan lines. In retrospect it seems as though the Spirit of unity was more conspicuously there present than one had ever known before. "Milwaukee" and "Fond du Lac" have an entirely changed meaning to me now from what they once had," generously said the late Dr. Warner—one of the most useful and most influential of the members of the conference. It is not too much to say that at the conclusion, those present knew the mind of each other and respected it; and apparently the conclusions presented were such that every considerable wing of the Church that *cared* for unity could accept them. That, at least, appeared to be the general view.

Of course no one was pledged to the measures thus framed. Every man retained entire freedom of action for himself, and it was entirely recognized that the result to be reached bound no one. The only purpose that men had was to find common ground *if they could*; but when the two days' hard labor was completed, there seemed to be such entire satisfaction, such a veritable love feast indeed, that it seemed as though the Church had at last entered upon the long hoped-for and prayed-for day when she would be at unity in herself.

THE ACTUAL membership in the conference, and its conclusions, were at once made public, in order that there might be no semblance of secrecy. The conferees were Bishop Knight of Cuba, Rev. Dr. Wilmer of Atlanta, Rev. Dr. Manning of New York, Rev. Dr. Alsop of Long Island, Rev. Dr. Beverley Warner of Louisiana, Rev. Dr. Rogers of Fond du Lac, Dean Matthews of Southern Ohio, Dean Vernon of Maine, Rev. George C. Stewart of Chicago, Rev. H. M. Ramsay of Oregon, Rev. E. L. Parsons of California, Rev. H. S. Longley of Central New York, Rev. Dr. Eckel of Kansas City, Messrs. George Wharton Pepper of Pennsylvania, Robert H. Gardiner of Maine, Burton Mansfield of Connecticut, and Frederic Cook Morehouse of Milwaukee; to whom were added on the second day the Rev. Dr. Grosvenor of New York and Rev. Professor Nash of Massachusetts.

Its recommendations are now too well known to require recapitulation. Briefly, they provided that the name should be Episcopal Church, and that on the Title Page of the Prayer Book there should be a changed reading whereby the "Administration of the Sacraments and other Rites and Ceremonies" should be described as "of the Holy Catholic Church, according to the use of that portion thereof known as the Episcopal Church in the United States of America." There were presented a series of Joint Resolutions expressing the position of the Church, showing that no surrender of Reformation principles was involved, and incorporating the principles of the Quadrilateral, which, should they be adopted, were then to be referred to a Joint Commission for incorporation in permanent form in a second Preface to the Prayer Book. These resolutions were printed in THE LIVING CHURCH of October 15th. A Preamble to the Constitution was also agreed upon, and, indeed, chiefly occupied the time of the entire first day, but the second Preface proposed was afterward permitted to take its place. No recommendation was made concerning the Thirty-nine Articles.

If we may be permitted, for the first time, to review the measures recommended by this Round Table conference, it

would be to say that, in our judgment, they were less satisfactory, from every point of view, than the tentative measures submitted to the conference for consideration. This was chiefly due to the fact that one series was considered by two men for four months, and one by more than a dozen men for two days. It was felt by some that though the term "American Catholic Church" would arouse serious opposition in some quarters, the term "Episcopal Church," being already in common use without its accompanying adjective, would not. Hence, the latter term was unanimously accepted. This premise proved altogether a mistake. Whether the party of the opposition as represented in the House of Deputies had, in fact, any preference as between "American Catholic" and "Episcopal" Church, they at least fought the latter just as vigorously as they could have fought the former, and not by word or intimation did they express appreciation of the fact that an attempt had been made to meet their views by those who receded from the American Catholic name. Their leading members have since denied that there was any eirenic character to the proposals at all. They demanded the retention of the term "Protestant," and raised little or no objection to the term "Catholic." Apparently our own original suggestion, "American Catholic Church, commonly called Protestant Episcopal," etc., would, in fact, have been more generally acceptable, as, from the first, we had believed. It seems wholly improbable, therefore, that the then proposed solution of the question of the Name will ever be submitted again. The Rev. John W. Suter characterized the name "Episcopal Church" last week as a "nickname," and so it is. "American Catholic Church," with or without such a clause as "commonly called the Protestant Episcopal Church," will almost certainly be the name that will contest that now in use. And the Joint Resolution and Second Preface, depending, as they did, on the adoption of the change in the Title Page, were not discussed in convention at all, and the curious spectacle was afforded of Catholic Churchmen offering all that Dr. Huntington had labored for during a quarter century past, and having it rejected without a debate by men who purported to be his disciples. "Oh for one hour of Dr. Huntington!" was the sigh of a deputy when it became apparent how the work of the conference was being lost. But no Dr. Huntington was forthcoming.

If the committee on the Prayer Book, to which the Round Table measures were referred, might have been more in sympathy with the *ideals* of those who had framed the measures, it seems beyond question that it would have found a way to present to the convention some scheme for the united action that should wipe partisanship out of the Church and its legislation. That scheme need not, necessarily, have followed precisely the lines of the Round Table measures referred to the committee. The latter might have modified or changed them according to its own best judgment. It might have evolved its own measures to accomplish the end, had it cared to do so.

We have already analyzed the composition of that committee. That an opportunity to unite the Church was thrown away when the committee was willing to acquiesce in a report which could only mean that partisanship must prevail, that the work of the Round Table was a failure and its ideals not worth seriously conserving, was a pathetic outcome of what might have been the most momentous chapter in the history of General Conventions. That three of the members of the Round Table conference, being also members of that committee, were among the signers of the report to the effect that "the proposal to submit the matter to the vote of the Convention is inexpedient"—and that although the committee was not unanimous and four of its members were agreed in presenting a minority report recommending the adoption of the measures—was a still greater disappointment, though they were entirely within their rights in taking independent action and in no sense were guilty of violation of good faith. But—"Inexpedient" to try to find some common ground in the Church! "Inexpedient" to seek to bring parties together and to effect legislation by common consent! "Inexpedient" even to test by a vote, the question of whether the attempt would be found acceptable to General Convention! "Inexpedient" to refer to the Church at large for three years of the most careful thought and rigid scrutiny, the attempted solution of long-standing problems which, at times, had almost disrupted the Church! One wonders what is expedient in the Church.

Yet the committee, however little its sympathy, as a whole, with the measures proposed, or even, so far as can be gathered from the language of its report, with the ideals back of those measures, distinctly set forth: "The eirenic import of the pro-

posed joint resolutions is clearly evident." They carefully abstained from expressing any eirenic sentiment for themselves, but they clearly recognized it on the part of those who had framed the measures. We lay stress upon this, because even that was afterward denied by distinguished representatives on the Protestant side, and their own chosen committee are the witnesses against them. The names signed to the majority report are those of the Rev. Dr. Crawford (Virginia), Rev. Dr. Grosvenor (New York), Rev. Edward L. Parsons (California), Mr. C. M. Clement (Harrisburg), Rev. Dr. Buckner (Arkansas), Rev. Richard L. McCready (Kentucky), Rev. Dr. Nash (Massachusetts), Mr. George F. Henry (Iowa), Mr. Roland S. Morris (Pennsylvania), and Mr. R. A. Mercur (Bethlehem).

DEFEAT IN COMMITTEE presaged defeat of the measures, viewed as an attempt to effect unity, in the House of Deputies. Individual deputies here and there rose to the opportunity and sought to carry out some measure of what had been attempted by the Round Table, believing that the sober judgment of the Church would, within the three years before final action could be obtained, support the eirenicism by a tremendous majority. For the most part, however, Dr. McKim and Dr. Grosvenor are right in saying in their respective letters printed in *THE LIVING CHURCH* that it was a "party" that supported the measures, when the vote finally came; a "party" which one writes of as the "Catholic" party and the other as the "anti-Protestant" party. Well, so be it. Then we have official certification from a distinctly hostile committee that that party alone was characterized by "eirenic" ideals. Then those who, in future, shall feel those ideals to be worth standing for, will have no option but to ally themselves with that one party. Then there is only one party left in the Church that is characterized, *as a whole*, by "breadth."

But we may say, for ourselves, that we do not wholly accept these conclusions. We appeal, back of the deputies who voted against the eirenicism, to their constituents who sent them to General Convention. What was defeated, in the vote on Mr. Pepper's resolution, was not a particular choice of words for the Title Page of the Book of Common Prayer, but the whole broad scheme of coördination of measures in the Church; the Huntington measures quite as truly as the Name. Had it been otherwise, the committee on the Prayer Book, or, certainly, some representatives of the minority in the House, would have presented a substitute. What was voted down by a vote that, though effective, represented a minority in the House, was *an ideal*. We do not believe that vote represented the enlightened opinion of the Church at large. We do not believe the desire to effect an harmonious settlement of these questions can fail to appeal to Churchmen in general when it is properly presented to them.

ONE DARES make no prophecy for the future. It is obvious that if these two parties can jointly frame measures for introduction into General Convention, and then both parties will support them, they will sweep the Church like wildfire.

But in view of this failure to accomplish the latter after the former, which seems so much more difficult, had been accomplished, will it ever be attempted again? Is it of any use to attempt it again? Or must the majority of the day, whatever it may be, enact such legislation as it may deem wise, and leave the minority to record its dissent?

We suggest no answer to these questions. Of one thing we are certain. The Round Table conference showed that there are men in the Church who are not willing to be partisans, whatever be the names by which they are popularly called. Perhaps they are men too far ahead of their time to be able to leave much impress upon legislation in their day. But they tried earnestly and in the fear of God to arouse higher ideals as to legislation in the Church, and to bring about a splendid unity of spirit. Beyond the fact that they tried, we need not go. But in view of the fact that partisans are ridiculing the idea that any eirenic effort was made, it seems right that this chapter in American Church history should be written by one who can vouch for its accuracy.

WITH practice, Milo, the Grecian athlete, was able to lift the full-grown bullock with which, as a little calf, he began. Practice certainly can accomplish much, if not everything, even in the region of the intellect; and it appears that, among some good brethren of ours, practice in believing things they know to be untrue has given an illimitable capacity for

accepting as serious fact the most preposterous and malicious fables. Only last spring, the Roman Catholic press could not let King Edward die in peace, but must circulate a wicked libel that he had denied the Faith on his death-bed and been received into the Papal Communion by some convenient Jesuit; and though this was formally and explicitly denied by all those who were with the king in his last illness, from the Archbishop of Canterbury to the Queen herself, the lie still circulates among ignorant folk accustomed to drink at those fountains. We hesitate to instance fresher cases, since we know how morbidly sensitive our Roman neighbors are to any criticism. One of them took occasion recently to denounce our cheerful collaborator, Presbyter Ignotus, as "diabolic," because of some *obiter dicta* of "Blue Monday Musings" to their address. But a letter just received from a Roman seminary is really too good to conceal. It cites as a fact of common credence that the rector of St. Mary the Virgin's, New York, retains the services of a priest in Roman orders to say the mass at which the Sacrament is reserved on the high altar, so that there might be no doubt as to the validity of the consecration! Further it declares that the rector of St. Ignatius', New York, had sought and received orders from some unnamed Old Catholic Bishop, to set his mind at peace regarding possible defects in his American ordination! And from another source we are informed with simple confidence that the date is already set when the rector of the Advent in Boston is to abjure freedom and submit to the Italian Patriarch! *Credat Hibernicus Apella*, if we dare to vary the ancient phrase. But we can not help questioning how much of this is real credulity, and how much malevolence. People who can believe in the various "Holy Coats" as all genuine, and can revere the eleven complete bodies of a single apostle, all of which are certified by Papal warrant, can doubtless believe much equally incredible; but we fear that malice has its part in such preposterous slanders as these above quoted. "Love the truth and peace"—but truth first!

WE earnestly commend the protest by Mr. Olney and others against the extensive fortification of the Panama canal. It would be an anachronism to erect in this twentieth century such colossal structures as alone would be worth considering as military protection, and after we had erected them in order to man them efficiently we should be obliged to reconstruct our entire military system and to tempt deserts anew by long service in the most dismal part of the tropics. After all this had been accomplished the canal would be much more vulnerable than it can very feasibly be made by joint agreement among the nations, in which martial measures against the canal property should be punished by the combined armies and navies of the world. Certainly Mr. Taft must be willing to listen to this statesmanlike plea. It is a pleasure to discover the names of a number of prominent Churchmen attached to the memorial, including those of the Bishop of Chicago, Mr. Francis Lynde Stetson, and Mr. George Foster Peabody.

DOES the following, from an aged clergyman, appeal to anybody?

"I think it would be a good thing for us old chaps if The Young Churchman Co. had an endowment fund so that you could send your paper to us. What do you think about it? Could you not get one or two thousand dollars a year for the purpose, and place the money where it will draw interest? I took *THE LIVING CHURCH* for more than thirty years but had to give it up."

Such letters are constantly being received. Our publishers do as much as they feel possible in the way of free subscriptions, but cannot nearly fill the requests that are received. The clergy live, for the most part, on mere pittances, and when they retire, those pittances cease. It would be greatly appreciated by many of them if they might be permitted at least to keep in touch with the thought of the Church, by means of the Church papers.

Does any one feel inclined to help?

ANSWERS TO CORRESPONDENTS.

W. R. W.—Several correspondents have given us information as to the book *Philosophy of the Plan of Salvation*. It was written by Rev. James Walker, D.D., and was originally published in 1843 by Weed & Wilson. It now forms one of the Chautauqua series of books, and was reprinted in 1887.

BLUE MONDAY MUSINGS.

THE Church Temperance Society is sending out an excellent booklet by Rev. Dr. Lyman-Wheaton, its organizing secretary, entitled "Our Nation's Foe." I am glad to note this sign of awakening enthusiasm in a very respectable and "moderate" organization which has been so afraid of exaggeration heretofore as sometimes to slump into lukewarm vagueness. That fear of enthusiasm has been a curse of Anglicans ever since the dark day when the Non-Jurors went out for conscience' sake: and starch has proved as deadly a foe to progress as red-tape itself, or a blind idolatry of past blunders. Every Protestant body, except the Lutherans, puts us to shame. Wine is poured out at our Church banquets with never a thought for the weak brother. Liberty becomes a cloak for maliciousness; and there are a few of our number who daren't bear witness against the blight that overshadows our nation, because some of their wealthy parishioners are interested in breweries, or distilleries, or bar-rooms of some sort. What a reproach it is to us all!

Meantime, the Attorney-General of Alabama, in an official report, attributes 606 of the 1,286 murders in that state the last four years to liquor! I am glad the Church Temperance Society is waking up. I hope it will put less emphasis henceforth upon the legality of moderate drinking, and more upon the expediency of abstinence.

NEW JERSEY has originated many things, good and bad. The latest religious curiosity from that region has come to the birth in Basking Ridge—melodious name: it is "The Universal Church," with no creed except that of the angels, and with "God's Cathedral" in Washington as its centre. Its founder is a mechanical engineer named Geisel, who has modestly claimed the title of "Bishop" for himself; and the one original idea is his method of soliciting funds. Like a ghou, he devours the death notices in the daily papers, and then sends out the following appeal:

A clergyman representative of each different religious denomination shall be called upon by the bishop to conduct the services one Sunday every other month. All Catholics, Episcopalians, Baptists, Methodists, Presbyterians, etc., will be invited to attend all services. All seats shall be free, always.

The corner-stone of the cathedral is to be a huge hollow oblong pillar of marble fitted with a steel chest that will contain the names, birth and death dates of friends and relatives of the living. The bishop is now selecting the names, which will also be published in the large and beautiful 5,000-page book with the title "Names of Angels" engraved on its silver covers. The book will have a permanent place on the altar, so that it can be seen by all.

Christmas is very near, and your dear Angel ——— is watching you from above. You cannot send ——— a gift; but the dear soul will appreciate it if, in your prayers to-night, you tell ——— that you have signed your name to the enclosed paper and mailed it with ——— to the bishop. This money is to pay the expense of publishing the name, with birth and death dates in the beautiful book "Names of Angels."

This is refreshing candor, if bad theology. But I can not help wondering if the Bishop of Arkansas will not hasten, upon reading this, to get into correspondence with the "Bishop" of Basking Ridge, so as to secure his coöperation for the coming "interdenominational episcopate." Wot larks!

A CHICAGO correspondent copies from the *Massachusetts Centinel* of March 29, 1788, the following items to show that in that day "Protestant Episcopal" certainly was not the customary title for this Church, and that a Protestant paper recognized "the Order of Priests" as a possession of the Prayer-book Church.

"Boston, March 29, 1788.

"A Convention of lay delegates of the *Episcopal Churches* of the State of Connecticut, met at Waterbury, on the 13th February, 'unanimously voted, to grant as an annual salary to their Diocesan Bishop, the Right Reverend Dr. Samuel Seabury, the sum of one half penny on the pound, on the grand list of said *Episcopal Churches*, and to continue said grant for two years.'

"Tuesday last the Right Reverend Bishop of Connecticut preached a sermon in Trinity Church, on the subject of Charity, before the Boston *Episcopal* Charitable Society, being the day of their annual meeting—after which there was a collection for the benefit of said Society's fund.

"On Thursday the said Bishop held an Ordination at the same place, when the Rev. John C. Ogden, of Portsmouth, New-Hampshire, was admitted to the *Order of Priests*, which was succeeded by an excellent sermon in defence of the expressions used in the ordination service.

"At the annual meeting of the Boston *Episcopal* Charitable

Society, on Tuesday last, Mr. John Cutler was elected President, William Tudor, Esq., Vice-President, Mr. Benjamin Greene, Treasurer, Rev. S. Parker, Daniel Hubbard, Esq., Messrs. R. Green, John Haskins, Joseph Greene, Oliver Smith, Trustees."

My correspondent adds a significant paragraph:

"I am tempted to add, in closing, that Dr. McKim, and the gentlemen who participated in the Grace Church rectory conference, might have derived a great deal of benefit from an attendance at that 'excellent sermon' of Bishop Seabury in March, Seventeen Hundred and Eighty-Eight, 'in defence of the expressions used in the ordination service.' They might have gained some information, of which they stand in great need, regarding 'sacerdotal functions,' the 'priesthood,' and other terms used in the ordination service, years ago, anyway!"

APROPOS of a recent article published here, many letters have come to me from other country parsons thanking me for printing my friend's complaint about intrusions, at baptisms, marriages, funerals, and other occasions of pastoral ministry, by dignitaries, non-parochial clergy, and other circumcellions. I am glad to hear episcopal testimony to the truth of what was said. The Bishop of Springfield, in a charge delivered some years ago, says:

"Some one may say: 'How few the Bishop has baptized.' This is not strange. Baptizing is not part of the Bishop's office, nor are burying or marrying. These are the duties of parish clergy, vicars, or missionaries. Of course, where there is no resident priest and the Bishop is doing the work of a missionary he would, if need were, perform all these duties, but not otherwise. For a Bishop to undertake these offices might involve him in much loss of time and *there would be a real danger that he would come between the priest and his people at the very times when their hearts might be the more accessible to the priest, and he be able to draw near to them in love and sympathy, in sorrow or joy.* These offices I shall not perform unless under exceptional circumstances. I may note that the infant spoken of was the child of one of the clergy, who very rightly wished another than himself to give this sacrament to his son. The adults were in a mission under the care of a lay reader."

Might not resolutions on this subject very properly be introduced at our diocesan conventions? So long as there are pachydermatous clergy who don't mind hints and persist in asking permission that they know a rector will scarcely refuse, some other method must be found of preventing these unfortunate discourtesies.

HERE IS a quaint epitaph on a sailor's tomb, admirably Latinized by some English scholar, and too long drifting about my desk:

ON THE TOMBSTONE OF MR. WILLIAM HART,
ST. ANDREW'S CHURCHYARD, HERTFORD.

Blow, Boreas, blow; let Neptune's bellows roar;
Here lies a sailor safe landed on the shore.
Though Neptune's waves have toss'd him to and fro,
By God's decree he harbours here below.
He now at anchor lies amidst the fleet,
Waiting his orders Admiral Christ to meet.

Fla, Borea, rapidi Neptuni personet ira;
hic tutum a fluctu navita litus habet,
huc illuc Neptunus iniquis egerat undis
quem voluit portu constituisse Deus.
classem inter reliquam fundat nunc ancora navem
dum iubeat Praetor Christus adesse suos.

MY UNKNOWN Scottish friend has sent me a fresh article from the *Dundee Advertiser* (apparently editorial), calling for "The Revival of an Ancient Office," i.e., Presbyterian Superintendents, as created by the Scottish Reformers. The demand for this is based upon "a general feeling that the Presbyterian machine is in a bad way." Admirable suggestion: but why not go back to a yet more ancient office, created by the Shepherd and Bishop of our souls? Human makeshifts may be clever: but one needs higher sanction than that of the Scottish Reformers, or the English, either!

HERE IS another gem of purest ray serene to adorn the brow of our more or less beloved "P. E." nickname. It is the stencilled address upon a circular letter. How long will Ephraim be wedded to this ugliest of his idols?

REV. AT CHRIST
PR. EPIS. CHURCH,
ELIZABETH, N. J.

PRESBYTER IGNOTUS.

RT. REV. DR. RYLE ACCEPTS WESTMINSTER DEANERY

Another Surprising Ecclesiastical Appointment Made by the King

TWO NOTABLE NEW YEAR'S MESSAGES

King George Commends the Work of the Church Army

OTHER ITEMS OF ENGLISH CHURCH NEWS

The Living Church News Bureau
London, Jan. 3, 1911

STILL another important crown ecclesiastical appointment has been made which is in the nature of a startling surprise. The Bishop of Winchester (Dr. Ryle) has received from his Majesty the King, upon the advice of Mr. Asquith, the Prime Minister, the offer of the Deanery of Westminster—an offer, as it appears, which came even to him very unexpectedly—and he has accepted it. For some considerable time past the Bishop has been suffering from an attack of neuritis in the foot, due to physical limitations as the outcome of a severe illness in 1904 and of the subsequent strain to which travelling in his diocese has subjected his constitution, and it would therefore appear that his acceptance of the Deanery is both out of consideration for his own health and the best interests of the Winchester diocese. Dr. Ryle has been just ten years a diocesan Bishop, having been two years at Exeter. Perhaps the most marked feature latterly of his episcopate at Winchester has been the fairness of his attitude towards Catholic parishes. He retires from the great and influential see of Winchester to become Dean of the Collegiate Church at Westminster, which is also a "royal peculiar," at the age of four-and-fifty. The Bishop has addressed a farewell letter to the clergy of his diocese, in which he says:

"The position of the Dean of Westminster is one so unique that even the historic diocese of Winchester will consider that no indignity is involved in the consent of their Bishop to step aside in order to undertake the physically less exacting strain of its duties and responsibilities."

As the present Dean of Westminster (Dr. Robinson) will not be leaving until about the beginning of March, the Bishop's resignation may be expected to take effect at Easter. It does not appear that there have been any modern instances of English diocesan Bishops accepting deaneries, but a number of Bishops—Suffragan and over-sea Bishops have done so. If I am not mistaken, the last Dean of Westminster in episcopal orders was the celebrated Francis Atterbury, the great champion of the Church and Convocation against the temporal power in the early days of Hanoverian Whiggism, who occupied the See of Rochester and held this Deanery simultaneously.

The *Canterbury Diocesan Gazette* for January contains the Archbishop's New Year message to the clergy and laity of the Archdiocese.

Archbishop's New Year Message "Not the oldest of us," observes his Grace, "can recollect a time in which so great a number of varied happenings were crowded into so small a number of months as has been the case in 1910. We have lost from the throne a sovereign and have acclaimed a new king, and enter thus upon a new chapter in our history. And twice within the twelve months a new parliament has come into life. New questions, or new aspects of old questions, political, social, imperial, racial, industrial, mechanical, are to the fore. The more need that, as the new year opens, we should find ourselves again and again upon our knees. 'The year of our Lord.' The words are no mere index of the lapse of time. They remind us of a living fact, a living Captain and King. Neither in Church nor state are the conditions of to-day the same conditions as our fathers knew. To take one instance only: 'Bulwarks which have safeguarded, albeit imperfectly, the purity of English homes are threatened or undermined, and we must enlist every arm in their defence.'"

The Bishop of London's New Year letter is devoted to the subject of Sunday school reform. He writes to ask the diocese this year to help him in undertaking a great and important work—namely, the practical recreation of the Sunday school work of the diocese. During 1910 a large and representative committee has been at work under the chairmanship of the Bishop of Kensington, and has presented to him a report which is full of interest, but which at the same time demands im-

mediate action to be taken upon it. He quotes from the chairman's covering letter in forwarding the report:

"It is quite evident that the Sunday school work of the diocese requires urgent and drastic reform. To a large extent it is practically useless for the purpose of real religious instruction."

When the report is examined it appears to the Bishop that this is not so much due to any lack of teachers, nor, indeed, of children. Leaving out of account 51 parishes which have made no return, there appear to be 202,448 children on the roll of the Sunday schools and just under 14,000 teachers. The defect lies in the absence of expert training of the teachers, in the unsuitability of the furniture of the schools, and general deficiency of the apparatus. The council have forwarded to the Bishop the following recommendations:

(a) That there should be authorized visitations of Sunday schools throughout the diocese under a paid director appointed by the Bishop; (b) that the director be empowered to organize a band of experts to assist the director in the work; (c) that in order to carry out the above and other proposals, it is necessary for the council to have an adequate income at its disposal.

The Bishop has no sort of doubt that these recommendations are sound. Much has been done in other dioceses in this direction. The establishment of St. Christopher's College, Blackheath (Southwark), by the Sunday School Institute has already been attended by excellent results, and teachers trained there are in other dioceses already engaged in giving model lessons to Sunday school teachers and training them in other ways for their work.

"Because Sunday school teaching is a labor of love," says the Bishop, "there is no reason why it should be 'amateurish' and carried on with out-of-date methods. Just because it is something done out of love for Christ it ought to be the best the Church can offer."

The Bishop asks, then, for a sum of £1,000 a year to start the reorganization of this work. They must have a paid director of Sunday schools, to whom they ought to be able to offer £400 a year if they wish to get a really first rate man, and under him must, in time at any rate, be assistant directors from the three great districts, west and north and east, for which the Council have already established committees. "It is God's work, not mine," adds the Bishop; "and what can be more pleasing to God than a united effort to teach His children more effectively and thoroughly than we have been able to do in the past."

The king has recently received Prebendary Carlile, founder and honorary chief secretary of the Church Army, at Buckingham Palace. Before he left his Majesty gave him the following message for all Church Army workers:

"I rejoice to hear of the good work the Church Army is doing among the poorest of my people, and pray that its endeavors may be blessed by Providence. I trust that your devoted workers may feel encouraged to press forward, and that the poor men and women whom you are helping may be much benefited and restored to independence, and may show their gratitude by industry and increased efforts to help themselves."

Prebendary Carlile afterwards described his audience of the king, and said he was deeply impressed by his Majesty's kindly, sympathetic manner and his instant grasp of the various problems submitted to him. He expressed his deep sympathy with the Church Army's methods of relief by work only. His Majesty was much interested in the pictures showing an embankment scene and the King Edward's tents in Kingsway. One depicted the little chapel attached to the large tent, and showed candlesticks carved by a tramp out of waste wood. The king remarked that he preferred relief should be by work rather than indiscriminate charity. The Church Army, King Edward's Labor Tents, Kingsway (now in their sixth winter), and the night rest (located this winter in a former public house called "The Three Jolly Guardsmen," in Rochester Row, S. W.), were opened last week for the present winter season. There were 27,351 admissions to the tents.

The weekly contributor of "Per Speculum" in the *Church Times*, who writes under the nom de guerre of "Gregory Minim," has an interesting note about the *English Hymnal*. He has come across a little tract, published by the (Roman) Catholic Truth Society, and finds the author, Dr. Fortescue, saying that, in his judgment, the *English Hymnal* "is certainly the best English hymn book of any kind, whose excellent hymns and translations, as well as its beautiful tunes, make us wish we had anything as good."

The *Times* newspaper states in effect that Bishop Mathew

has sent to the Archbishop of Utrecht, as head of the "Old Catholic" bodies, a declaration of autonomy and independence on behalf of "The Western Orthodox Catholic Church in Great Britain and Ireland," the high-sounding name which this schismatic prelate has now bestowed on his mere handful of adherents. He informs the Archbishop—by whom he was consecrated in 1908—that he now discovers that the hierarchy of the Church of the Netherlands tolerate and acquiesce in certain departures from the "standards of orthodoxy" by certain sections of Old Catholicism, and he goes on to specify seven points in which he considers that some or all Old Catholics are in error:

(1) The rejection of the authority of the Synod of Jerusalem held under Dositheus in 1672, and the consequent denial that there are seven sacraments.

(2) The rejection of the invocation of saints.

(3) The use of new and unauthorized liturgies.

(4) The omission of the name of the Pope, Primate of Christendom and Patriarch of the West, from the new vernacular Dutch Liturgy of 1910.

(5) The abandoning of the daily celebration of Mass.

(6) The disuse of holy pictures, statues, symbols, relics, etc.

(7) The admission of persons who are not Catholics to Holy Communion."

Inasmuch, moreover, as the English Church, as the ancient Catholic Church in this land, does not recognize Bishop Mathew's position, he not unnaturally takes exception to English Catholic priests being permitted to celebrate the Holy Mysteries, according to the English rite, at Old Catholic altars.

At mid-day on Friday the Archbishop of Canterbury placed in position the topstone of the last of the four pinnacles

News Notes and Personals

of the northwest tower of Canterbury Cathedral. A short service was held on the scaffolding of the tower. The reparation of the tower was commenced in July, 1908, and has been so far completed, at a cost of about £7,700, as is indicated above. And after its complete reparation the southwest tower, the nave pinnacles, and some other external parts of the Cathedral will have to be taken in hand, and about £12,000 will be required to complete the work.

The fine high altar screen in Southwark Cathedral, which was built by Bishop Fox of Winchester in the reign of Henry VIII., has now been further restored by the addition of two statues, representing St. Mary Magdalene and Bishop Gifford, who built the Norman Priory church on the site of the Cathedral. The statues were given, respectively, by two Churchwomen.

The Rev. F. A. Iremonger, assistant curate of All Saints', Poplar, has been appointed to the headship of Oxford House, Bethnal Green. Mr. Iremonger (as the *Times* notes), unlike his predecessor, the Rev. H. R. L. Sheppard, who is a Cambridge man, was educated at Oxford (Keble). Afterwards he went to Wells Theological College, and was ordained priest in 1906 by the present Bishop of London.

The Bishop of London has appointed the Rev. F. G. Croom, head of the Charterhouse Mission, Southwark, to be vicar of St. Michael's, Shoreditch, in the place of the Rev. H. Ross, the new vicar of St. Bartholomew's, Brighton. The Bishop is thought to have made an excellent choice. J. G. HALL.

PRIMARY MEETING OF THE BOARD OF RELIGIOUS EDUCATION.

THE Board of Religious Education held its primary meeting in New York on January 11th, with a large attendance. The general policy was outlined, by-laws adopted, and various officers elected. The Bishop of Bethlehem was chosen as vice-president, the president being the Presiding Bishop *ex officio*. The Rev. Dr. Duhring of Philadelphia was elected as recording secretary. The election of general secretary was postponed until the next meeting, which is to be held probably in May. Various committees, to whom were referred the different departments of the work, were appointed, and the Rev. Lester Bradner of Rhode Island was chosen as executive chairman.

It is hoped that fuller details, together with the formal message of the board, may be published later.

THE TRUE DISCIPLE of Christ will recollect that he has not joined a society of adventurous guessers after the truth, in which he is as likely to guess right as any one else, but a society which is already in possession of the truth, and is divinely commissioned to preach and to teach it.—*Rev. A. J. Mason.*

MISSIONARY NOTES AND ANECDOTES.

THE crucial points of work among the negroes have been excellently put by Bishop Strange of East Carolina in the following words:

"Salvation from sin is found in present righteousness. This is the lesson most needed by this backward race, so surrounded by temptations, so weak in its morality, and so prone to emotionalism. To secure such moral training it is the conviction of these who best understand the Negro race that industrial training must go hand in hand with the intellectual. Heart and hand, as well as brain, must be disciplined and developed. The Negro is still close to the savage, who always hates work. Freedom, when it came to them, was largely understood to mean freedom from work: and education became synonymous with book-learning. We must teach them the dignity of labor. A noble beginning has been made in St. Paul's and St. Augustine's Schools. The Church can and does give them effective moral training. The conduct of the young people in our schools is a lasting credit to those institutions. The Negro needs to learn that morality and religion must go together; that salvation is freedom from sin and not escape from penalty. Their leaders realize this, and here and there groups of these people are drawn to the Church by the very fact which repels others—that it is the Church of the Ten Commandments. Last April the Negro town of Roper turned to the Church in a body. When I arrived in the afternoon we had no communicants in the place. When I went to bed there were thirty-five. A church committee had been appointed, the erection of a church agreed upon, and a clergyman had been promised them."

THE BISHOP of North Dakota, in his diocesan paper, commenting upon the smallness of our average gifts for missions, says:

"Honestly, we do not sometimes make the matter appear puerile, if not indeed ridiculous, by asking too little? In this connection I cite an item for which we can vouch as occurring recently. In a certain town are two women whose husbands' initials and surnames are the same. One woman is an American Catholic and the other a Roman Catholic. A circular letter was issued asking for a minimum of \$1 from each communicant to meet the apportionment and assessment. The Roman received it by mistake. After reading it through and coming to the priest's name she said: 'Well, I thought that could not be meant for me; we would never be asked for so little as that.' Here is food for thought."

THE RECTOR of a church in Richmond, Va., speaking from personal experience in a congregation which has greatly increased its missionary offerings by the adoption of systematic methods, says: "I feel confident from my own experience that a congregation is helped, not hindered, in its local work by generous giving to missions. I do not think the Board of Missions is 'aiming too high' in asking for the additional half million—indeed, I think heretofore they have been aiming too low, but I don't believe there is any way to make the Forward Movement a success except through the personal canvass. Special appeals, slipshod giving, will never do the work."

THE PEOPLE of All Saints' Church, Frederick, Md., have put into the hands of the Board of Missions a trust fund of \$2,000, the income of which is to be used to educate young Chinese for the Church's ministry at Boone Divinity School, Wuchang. The fund is a memorial to the late Rev. Osborne Ingle, who for more than forty years was rector of All Saints'. He was the father of James Addison Ingle, the first Bishop of Hankow.

IN BOTH our missionary districts in China, movements among the Chinese themselves for evangelizing their own people are under way. Shanghai has a men's missionary auxiliary of 150 laymen which supports work in smaller towns near that city. The Hankow Christians have just sent a missionary to Sznan, where practically nothing has as yet been accomplished for the Christian faith.

THE LATEST.

DEATH OF BISHOP VINTON.

[BY TELEGRAPH.]

A SPECIAL dispatch to THE LIVING CHURCH announces the death at Springfield, Mass., Wednesday morning, January 18th, of the Rt. Rev. Dr. Alexander H. Vinton, D.D., Bishop of Western Massachusetts. The immediate cause of death was pneumonia.

DEATH OF DISTINGUISHED NEW YORK PRIEST

Ven. Amos T. Ashton, DD., Archdeacon of Dutchess, Passes to His Reward

LIST OF EPISCOPAL VISITATIONS AND APPOINTMENTS

Plans Accepted for the New Holy Rood Church

MISSIONARY AND OTHER METROPOLITAN CHURCH ACTIVITIES

Branch Office of The Living Church,
416 Lafayette St.
New York, Jan. 17, 1911

THE diocese mourns the loss of one of her most distinguished and prominent officials—one whose sterling worth and un-failing courtesy were recognized on all sides. The Ven. Amos Turner Ashton, D.D., rector of St. James' Church, Hyde Park, N. Y., and Archdeacon of Dutchess, died at the rectory on Tuesday, January 10th, in the sixty-second year of his age. Dr. Ashton was born in Providence, R. I.; was educated in the public schools of his native town and at Brown University, from which he was graduated with the degree of B.A. in the class of 1872; received the degree of M.A. three years later. His *alma mater* gave him the degree of D.D. in 1902. He was graduated from the General Theological Seminary in the class of 1875, and was ordained deacon and priest the same year by Bishop Horatio Potter. He spent part of his ministry at Amenia and Garnersville in this diocese before becoming rector of Hyde Park in 1891. In 1901 he entered on his duties as Archdeacon of Dutchess. For many years and until his death he was a member of the Standing Committee of the diocese of New York. He published Occasional Sermons, and Historical Notes in *Beer's History of Rockland County, N. Y.*

The funeral service was held in St. James' Church, Hyde Park, on Friday morning, January 13th. Bishop Greer officiated and was assisted by Bishop Courtney, Archdeacons Burch, Thomas, and Nelson, and Rev. Dr. Grosvenor. The diocesan made an appropriate address. Interment was made in the churchyard. Dr. Ashton leaves two daughters and two sons, the Rev. Mortimer S. Ashton and the Rev. Frederick T. Ashton.

Bishop Greer has issued his list of episcopal visitations covering the period extending from Septuagesima Sunday to Trinity Sunday inclusive. Accompanying the notice is a brief in which the Bishop says:

"It is hoped that the Bishop Suffragan will be consecrated some time in February, so that he may assist me in making these visitations. They have been so planned that one of us can spend a little more time than usual in each of the parishes, although this arrangement can be more satisfactorily made next year."

In the appointments St. Matthias' Day, February 24th, is named for the consecration of the Rev. Dr. Charles S. Burch, Bishop Suffragan-elect (possibly). The opening service of the Cathedral of St. John the Divine is appointed for Wednesday morning, April 19th. The consecration of the choir and two chapels will take place at 10:30 o'clock; Evensong at 5 o'clock. The Trinity ordinations will be held in the Cathedral on Trinity Sunday at 11 o'clock. The great Sunday school celebration is scheduled for the afternoon of the Third Sunday after Easter, May 7th, at 3 o'clock, in the Cathedral.

In all 124 appointments are announced. All Sundays have two or more appointments for confirmation; nine Sundays have four appointments; seven Sundays have five appointments each; three or more week-days (before and after Easter) in each week have appointments assigned. Such groupings are necessary in order to provide for so great a number of visitations between February 12th and June 11th.

The Rev. Dr. Stuart Crockett and the trustees of Holy Rood Church have accepted plans for the new church to be built at Fort Washington Avenue and 179th Street. The complete plant will eventually consist of church, parish house, and chapel, the church being wholly separate from the other buildings. The new church, early English Gothic in style, will have a nave thirty feet wide, with side aisles of thirteen feet. An elaborate altar and reredos is to be erected. Space has been left for a broad approach to a chapel which is to be built on the north, fifty feet back from the avenue. The present arrangements are to build the church under direction

of the rector and trustees, and on its completion next year, to turn property and vested interests over to a regularly organized corporation to consist of rector, wardens, and vestrymen. The architects of the buildings are Bannister & Schell.

The report of the Altar Guild of the City Mission Society (signed by Mabel Gerry, chairman) for Ward's Island shows splendid enthusiasm and excellent results achieved. It is, in part, as follows:

"November a year ago I asked if I might join the Altar Guild to represent the Church of St. Edward the Martyr. I was elected chairman for Ward's Island, and entered at once on my duties.

"On my first visit to Ward's Island I found the altar in the process of erection in the amusement hall, facing the stage. It was of solid oak, beautifully polished, and of stately dimensions, with great oak doors that enclosed it when service was over. These doors will form the reredos when we have our chapel.

"Before its erection all we had was a wooden table placed on the stage, where the chaplain celebrated the Holy Communion. Donations have poured in for the altar.

"When I first went to Ward's Island I found the Rev. Mr. Knell was paid by the City Mission to hold service once on Sunday. He lived in New York, a long distance off, and with his duties to his own parish he had no time for instruction, and there was no one to give the last sacrament to the dying or to stay with them until the end.

"The Rev. Henry C. Dyer, well known in institutional work, on June 1st entered on his duties, and has already accomplished wonders. In the five months he has been there he has baptized about fifty people; there is a class of twenty or thirty preparing for confirmation. Fifty or sixty private celebrations of the Holy Communion have been held at the bedsides of the sick and dying, and on Sunday between 200 and 250 people attend service.

"Friday mornings some ninety persons come for choir practice and instruction after morning prayer.

"The Bible Society donated 50 Bibles and 100 Testaments in four different languages. These the chaplain gave as presents to the patients, who keep them in their pockets to read continually.

"The Bible and Prayer Book Society have sent 50 Prayer Books and Hymnals for the wards, and 50 Bibles have been promised, and, no doubt, will be forthcoming.

"The poor souls who formerly were forced to die without the comfort of the sacred rites of our Church, and unless they consented to have the Roman priest . . . had no clergyman to help them on their way through the Valley of the Shadow, now enjoy the consolation and help our Church provides, to the great solace of their families. In event of sudden death, however, there is no time for the priest to cover such a distance, and they must die alone. A resident priest could get there!

"As soon as our chaplain discovers a patient is a Churchman, or when he baptizes one, our priest visits the family of the man in Manhattan, and he says their anxiety for news of the sick one is most pathetic. He gives it, discovers which parish they live nearest, and quickly puts them in touch with that clergyman. In this way fifteen families have already been drawn into the Church. Once there they keep the patient when discharged up to his spiritual duties, and in touch with the Church.

"But usually to gain the confidence of the families outside a little help is needed. Sympathy and interest in their troubles, a little money towards the rent, food for a sick child, some practical solution of the hard problems that face them.

"Money is needed for this. Any donation, however small, will be gratefully received, and may be sent to Mrs. J. R. Knapp, Ward's Island, for this purpose. Without the coöperation of Mrs. Knapp and her husband our difficulties would be many. It is she who prepares the altar for the services, she who washes the linen, who keeps the sacred vessels locked up, who helps in a thousand ways, ably seconded by her husband. Both ardent, faithful Church people, whose labors are untiring, certainly Dr. and Mrs. Knapp deserve the greatest expressions of gratitude and appreciation for the help they have given us.

"To continue the good work of instructing the ignorant and bringing more souls into the Church, our chaplain requested more copies of *The Catholic Religion*, and Mrs. Gerry donated five dozen immediately.

"It requires \$18,000 to build our chapel and chaplain's rooms. And how much we need it!"

The Diocese and St. Stephen's College

On the evening of Thursday, the 12th, a dinner was given at the Union League Club New York City, by a committee of Trustees of St. Stephen's College to the committee appointed by the Convention of the diocese of New York to confer on the prospects of the college. There were present, Bishop Greer, the Rev. Dr. Manning, the Rev. Dr. Grosvenor, the Rev. President Rodgers, Mr. R. W. Dodson, and Mr. John A. Hance. A full discussion was entered into and there are good hopes that the committee will really investigate the College and as a result issue a report. St. Stephen's is not, of

course, a New York diocesan institution, but it is in the diocese of New York and the Bishop of New York is *ex officio* a member of the Board of Trustees. The college therefore may reasonably hope for such moral support from the diocese as will commend its work and proclaim its needs to the whole Church. The Bishop of New York, at the dinner, insisted in the most unmistakable language that St. Stephen's College is doing for the young men of this generation, and especially for those who are going into the sacred ministry, a splendid work. It lays, and it lays thoroughly, the strong foundation of a classical education.

President Rodgers preached at the Church of the Advent, Boston, on Sunday, the 8th, at the morning service to a very large congregation, to whom he explained the history and purpose of St. Stephen's College. Much interest was aroused and some assistance rendered. Dr. Rodgers preached in the evening at St. John the Evangelist's.

The Journal of the convention of the diocese of New York, just published, contains in full the proposed canons creating a Church Missionary Society of the diocese. The last convention authorized a committee on this subject, and directed it publish in advance details of the proposed society. The proposition seems to be that the new society shall supplant the present Diocesan Missionary Society, and hold the same relation to the convention of the diocese that the Domestic and Foreign Missionary Society holds to the General Convention. The plan provides a small and compact governing body, and requires its frequent meetings. It also directs it to make large use of volunteer laymen, especially in Church extension, and in the planning and holding of training schools and conferences. The new features of the society are, however, those that make its plans worthy of study by the whole Church. The society is made responsible for three lines of work: 1, Strengthening existing parishes and missions; 2 Coördinating all missionary work within the diocese, reducing the number of appeals, and putting all upon a common plan, while restricting the rights and privileges of none of them; 3, Securing the \$131,000 asked from the diocese by the general Board of Missions, increasing the amount actually given as rapidly as possible of course, and transmitting the entire sum to the Church Missions House, rendering unnecessary any effort on the part of the general Board to secure its contributions from New York. That is, taking up by a diocesan society the educational, the collection, and all other work heretofore done by what might be called a home department of the Board.

Announcement is made to-day of the resignation of Rev. Dr. Batten, rector of old St. Mark's Church, on Second Avenue. The giving up of parochial work will come probably in May. For several years Dr. Batten has been professor in the General Theological Seminary as well as rector of St. Mark's. At the close of his work in the parish he will reside on the Seminary grounds and devote himself entirely to professional duties. Dr. Batten became rector of St. Mark's in 1899. It is said that the Healing Mission services at St. Mark's will be continued, at least for the present.

Over three hundred hospital superintendents, physicians, surgeons and their friends attended the twenty-fifth annual service of the New York branch of St. Barnabas' Guild for nurses, held in the Church of the Heavenly Rest, Fifth Avenue, Manhattan, on Sunday afternoon, January 8th. Bishop Greer presided, and made an address. Other addresses were made by Dr. William Hanna Thomson, who spent much of his younger life in the Holy Land; the Rev. Gabriel R. McGuire, pastor of the Park Avenue Baptist Church, Plainfield, N. J. Bishop Lloyd was also present, and pleaded for volunteer nurses to go to China.

A letter has been sent to the churches in the diocese of New York and three adjoining dioceses, in which the clergy and acolytes of the various parishes are invited to attend the second and what is hoped to be an annual service for St. Vincent's Guild, to be held in the Church of St. Mary the Virgin, New York, on Tuesday evening, January 24th, at 8 p. m. An address will be delivered by the Rev. George E. Magill, rector of Holy Innocents' Church, Hoboken, N. J., and the music will be rendered by the combined choirs and orchestra of the parish. Every effort will be made to have a service that will be helpful and uplifting.

The Churchman's Association met on January 16th, at 2 p. m., at the Manhattan Hotel. Papers were read on the subject of Christian Unity by Mr. Frederic C. Morehouse, editor of THE LIVING CHURCH, by the Rev. De Witt L. Pelton, D.D., and the Rev. C. R. Stetson. The Rev. Dr. W. M. Grosvenor, the newly elected president, presided.

On St. Paul's Day, Wednesday, January 25th, at noon, a festival cantata, *Gloria Domini*, will be rendered by an augmented choir and orchestra in St. Paul's chapel of Trinity parish, Broadway and Fulton street. The words of this cantata were selected and arranged by the Rt. Rev. the Lord Bishop of Truro (Dr. C. W. Stubbs), and the musical setting is by T. Tertius Noble. This will be the first performance of this cantata in America. Maurice Schwartz, organist of old Trinity, will be at the organ and Edmund Jacques, organist and choirmaster of St. Paul's, will conduct.

(Continued on page 401.)

ANNUAL MEETING OF PENNSYLVANIA S. S. ASSOCIATION

Sectional and General Conferences Listen to Able Addresses

OTHER CHURCHLY ACTIVITIES OF THE DIOCESE

The Living Church News Bureau
Philadelphia, Jan. 17, 1911

THE forty-first annual meeting and teachers' institute of the Sunday School Association of the diocese of Pennsylvania was held on Monday, January 16th, at the Church of the Holy Apostles. The early part of the afternoon was given up to sectional conferences: one on primary and intermediate departments, under the chairmanship of Mrs. John Loman, field secretary for primary work in the diocese of Pennsylvania; one on the Main School on Bible classes, presided over by the Rev. Francis M. Taitt, rector of St. Paul's Church, Chester; and one for the clergy, of which the Rev. John B. Harding, rector of St. Mark's, Frankford, was chairman. These were followed by a general conference, in charge of Dr. Duhring, and a question box, of which the Rev. Llewellyn N. Caley was leader. A short business meeting was held just before supper, and in the evening the conference reassembled, under the chairmanship of the Rev. Louis C. Washburn, D.D., to listen to addresses on "The Personal Influence of the Teacher," by Mr. Edward H. Bonsall; "The Teacher's Personal Study of the Bible," by the Rev. Winfield S. Baer of St. George's, Brooklyn, N. Y., and "What Can the Sunday School do for Missions," by Mr. George Wharton Pepper. The Rev. Charles S. Hutchinson gave the closing address and conducted a devotional service at the end.

The annual delegate meeting of the Sunday School Auxiliary to the Board of Missions, to consult with reference to the Lenten offerings of 1911, is to be held in the Church House, Saturday afternoon, February 18th.

The Second Sunday after the Epiphany was very generally observed by the Sunday schools of the diocese as a day of services and intercessions in behalf of missions. At the Church of the Holy Apostles, a special celebration of the Holy Communion was appointed at 9 o'clock on Sunday morning for the teachers and communicant scholars of the Sunday school. At St. Mary's, West Philadelphia, a joint service was held by the schools of the Transfiguration, Calvary, and St. Mary's, at which the address was made by the Rev. Samuel H. Bishop, the general agent of the American Church Institute for Negroes.

At the meeting of the Executive committee of the Christian Social Union, January 9th, it was decided to hold the annual meeting at St. Andrew's, Wilmington, Del. (Rev. Hubert W. Wells, rector). The exact date has not yet been determined, but it is hoped that a conference similar to the very helpful one at Trenton last April may be planned, and a committee of Arrangements, of which the Rev. Louis C. Washburn, D.D., is chairman, was appointed to settle details of date and programme. Another committee, consisting of Mr. Clinton Rogers Woodruff, Mr. Philip H. Brice, and Miss Sophy Irwin, was appointed to coöperate with other organizations in efforts to secure legislation for social betterment, at the session of the state legislature just begun; especial reference being made to a law for the arbitration of industrial disputes, and one for the establishment of a reformatory for women.

The Men's Beneficial Association of the Church of the Holy Apostles closed its year on January 10th. The association has now nearly two hundred members and the records show that \$9,859.50 has been paid in sick and death benefits to members and widows, and \$1,461.53 has been returned to members in dividends.

A meeting of the younger Churchwomen was held at the residence of Bishop Mackay-Smith on the 10th, for the purpose of organizing in preparation for the Women's Missionary Jubilee, to be held in this city, February 11-14. The Bishop Coadjutor opened the meeting with a short address, and then Miss Anne Hubbard, Miss Margaret Dennison and Mr. George Wharton Pepper spoke, on various phases of missionary interest and opportunity. Miss Gertrude Ely presided.

Perhaps the most notable of the men's dinners held in connection with the parishes of Philadelphia is that of the Workingmen's Club of the Free Church of St. John, Kensington. Six hundred men sat down at the tables in the parish house, at the second annual dinner of the Club, on Thursday night, the 12th of January. The after-dinner speakers were Talcott Williams, Franklin Spencer Edmonds, and Clinton Rogers Woodruff. The Rev. Robert W. Woodroffe, rector of the parish and honorary president of the club, presided.

SUCH HUMILITY as we learn upon our knees is the best foundation of all solid knowledge.—Canon Liddon.

THE REV. CHARLES H. EVANS IN CHICAGO

Some Features of the Work of the Woman's Auxiliary

OTHER PERSONAL AND GENERAL DIOCESAN NEWS

The Living Church News Bureau
Chicago, Jan. 17, 1911

THAT foreign missionaries on furlough are not satisfied to do much resting is shown by the work done last week in Chicago by the Rev. Charles H. Evans, missionary priest in Mayebashi, Japan. On Sunday he preached at St. Chrysostom's and St. Bartholomew's, on Monday he was the principal speaker at the Round Table, and during the week he delivered addresses on Japan and the Church's work there in St. Barnabas', St. Paul's, St. Margaret's, St. Martin's, Grace Church, the Church of the Redeemer, and the Church of the Atonement. And on Saturday night he left for Michigan, where he was scheduled to preach on Sunday at Ypsilanti and Detroit.

It was of course to be expected that the coming of the Rev. Dr. John Henry Hopkins to the Church of the Redeemer would

mean a revival of the mission spirit in everything he touched. During his years as department secretary he says the thing that struck him most forcibly was the lack of mission instruction and mission enthusiasm in the Sunday school, and he determined that he would do what he could to rouse that spirit and better that instruction in Sunday schools. Beginning at home, he placed mission study courses in his own school and started giving ten-minute talks on missions to the children every Sunday immediately after the celebration of the children's Eucharist. In these talks he uses and highly recommends the mission charts published at cost by the Rev. G. De Witt Tanner of Grand Haven, Mich. Dr. Hopkins is to be the principal speaker to the West Side Sunday School Institute on the Feast of the Conversion of St. Paul at the Church of the Advent. He will talk on "Missions and the Sunday School."

One of the features of this branch of the Woman's Auxiliary for much more than twenty years is the regular noon day meeting held the first Thursday of each month in the Church Club Rooms, 510 Masonic Temple. For ten or twelve years the February meeting has been known as "Bishop's Day." It is large and enthusiastic, one always looked forward to, for it is then Bishop Anderson takes the Auxiliary, as it were, into his confidence. This year the meeting will come on the Feast of the Purification.

On January 5th was held the first of the 1911 meetings. Mrs. Greely, after gracious New Year greetings, presented Mrs. John Henry Hopkins as the speaker of the day, who after giving some of her experiences and successes in several of the dioceses of the Fifth Department described the "Milwaukee plan" as to its origin, details and promise for the future. Later on in the meeting the Chicago "apportionment" was considered. Such intelligent interest is being shown that the branch will, without doubt, rise to the measure of the opportunity.

Of great interest also is the peculiarly Auxiliary institution known as Providence work, including as it does a kindergarten, day nursery, and Sunday school. It is hoped that in the near future this work will be placed on a permanent foundation.

Three of the several departures that so far have marked the presidency of Mrs. Greely are the formation of the Visiting and Correspondence Committee, the "Institute" to be held in February, and the "Missionary Dinner" set for January 26th.

The committee consists of sixteen departments with a secretary, Mrs. Murry Nelson, Jr., of Hubbard's Woods. The members hold themselves in readiness to write letters, give addresses and make visits whenever called upon, sometimes taking the initiative themselves, and as every part of the field is covered it is felt the work of the diocesan branch is being gradually strengthened.

At the dinner Bishop Anderson will act as toast master and the speakers will be Rev. Dr. Page, Rev. Dr. Waters, Mr. Frederick West, and Mr. W. R. Stirling. Various aspects of missionary work will be discussed and what the Auxiliary stands for as to ideals and accomplishments will be made known.

Miss Lindley and Miss Hutchins will have charge of the "Institute" during several days in February and this promises to become as important, far-reaching a work as has yet been contemplated in the diocesan branch.

Plans for the clergy retreat are being completed. The offer of the Chicago Beach Hotel to provide thirty priests with accommodations has been accepted, but it is understood that the priests so provided are merely to sleep there and not to mingle at all with the hotel life. The rest of those in retreat will be accommodated in dormitories fitted up in the guild house of St. Paul's. Meals will

also be served in the guild house. The rule of silence will be maintained and in every way the priests will be aided in abstracting themselves from the world and their routine duties and in feeding their spiritual lives. Father Officer has been in the city consulting with the Archdeacon about the retreat, and is much pleased with the arrangements.

The Rt. Rev. Dr. Kinsolving, Bishop of Southern Brazil, was in the city last week. He preached on Sunday at Grace Church, and addressed the Round Table on Monday morning.

The Bishop of Chicago was University Preacher at the University of Toronto on January 15th.

Two elaborate silver cruets and a new processional cross have been presented to the Cathedral by Mrs. Fair of St. Mark's Church, in memory of her late husband, Sylvester Fair.

BERNARD I. BELL.

INCREASED RECEIPTS FOR MISSIONS

Abstracts of the Proceedings of the Board's Executive Committee

NEW YORK, January 10th.

AT the meeting of the Executive committee of the Board of Missions in New York, the treasurer reported that the receipts applying on appropriations to the first of the month were \$172,298, showing an increase over last year to same date of \$55,232.83. He remarked:

"It must be borne in mind that a year ago the treasurer's books were not closed until September 28th, while this year they were closed soon after September 1st, so that this increase of \$55,232.83 is really an increase of \$28,422.53. And it must also be noted that this increase includes three large Church contributions of \$19,910 (larger than usual) which hitherto have been received later in the year. Making allowance therefore for this fact it appears that this year's increase is \$8,512.53 of which \$5,555 is represented by contributions to the Forward Movement. The appropriations of the Board average \$115,000 a month—\$460,000 for the four months which have passed—and \$172,065.93 has been received from the Church to meet them. But for the reserve deposits we would be in a plight."

The appropriations for the year were divided, at the request of the Bishop of New Mexico, between that jurisdiction and Arizona, each receiving \$6,500 and \$5,000, including the Bishop's salary and travelling expenses respectively. Nine hundred dollars was appropriated to purchase a rectory at La Gloria, Cuba, being only the amount of three years' rent now paid for the same building. An appropriation was made for rent for an episcopal residence in Honolulu during building operations.

As requested by the General Convention three years ago, the travelling expenses of the new Missionary Bishops were provided for to their new fields.

A resolution was adopted, on motion of the Rev. Dr. Alsop, that Mr. Wood be requested to convey to the Council of the Missionary Department of the Southwest the greetings of the Executive committee of the Board of Missions, with the expression of the cordial appreciation of the committee of the successful effort made by the department to give the full amount of the apportionment for the last fiscal year, and the assurance that it is the desire of the committee and the Board of Missions to cooperate in every possible way with the Bishops and clergy of the several dioceses and missionary districts in their work for the furtherance of the Church's mission.

The afternoon session was largely taken up with the discussion of subjects connected with the "Forward Movement."

At the request of the Bishop of North Carolina Mr. A. Myron Cochran, candidate for orders, was employed as in charge of St. Michael's Industrial School, Charlotte.

At the request of the Bishop of South Dakota Miss Gertrude J. Baker was employed as principal of St. Elizabeth's School in his jurisdiction from the time that she enters upon her work.

Miss Blanche E. L. Masse of Utica, N. Y., at the request of the Bishop of The Philippines, was appointed as a missionary worker in that district.

ALL THE INFLUENCE and habits that tend to make the homes of our people less attractive and to weaken home love among them are to be garded against by a patriotism that is intelligent and sincere. Prevention is better than cure concerning these tendencies. A religion with heavenly credentials will lend its authority to this patriotism of the home.—Selected.

Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

Correspondence for this department should be addressed to the editor at
North American Building, Philadelphia

THE Charlestown Sailors' Haven is located in Charlestown, Mass., opposite the Hoosac tunnel docks. It is a Church mission for seamen, a refuge and a home for all who sail the deep. In the building are many diversions whereby the seamen may spend a pleasant evening. There are pool and billiard tables, pianos, and other musical instruments for their use. Here they can read and write and smoke their pipes without any restraint. Excellent concerts are provided, and religious services are held in the chapel.

As soon as the ship comes alongside the wharf and the gang-plank is landed, some one from the Sailors' Haven walks aboard and welcomes the old friends and becomes acquainted with the strangers, and cordially invites all to use the privileges of the institution. A supply of Bibles and Testaments is kept on hand to be given to the seamen. Writing material is at their disposal and they buy stamps of us. Foreign coin is exchanged, giving the full market value. Mail is kept until it is called for. A good supply is given to each man the night before sailing. Monthly magazines and daily newspapers are kept on file.

The sailors' boarding-houses and the hospitals are visited every week, and the funeral service is read when men depart this life. The sailor in jail or in any place where he may be found is visited. A staff of about twenty-five volunteer workers, both men and women, give one or two evenings to the work of entertaining the seamen. The Navy Yard is invited, as are the marine barracks and the warships, and hosts of these men use the building. The whereabouts of old friends is kept, and they are written to when they are in some distant land; in this way our bonds of friendship remain.

During one year 60,850 sailors from the merchant steamers and sailing ships, and 8,457 men from the warships were received at the Haven, according to *My Neighbor*. Moreover, 7,395 sailors have attended religious services. Tons of reading matter have been given away, and enough old carpet to make a suit of sails for a good-sized ship.

Everything is done to protect the sailors from the injustice to which they are constantly subjected. They have come to regard the "Sailors' Haven" as truly their home.

SOCIAL STUDIES.

A course of social studies has been prepared by the American Institute of Social Service, which offers a very interesting and suggestive basis for a year's work. It has been recommended by the National Federation of Churches through its Commission on the Church and Social Service. Here is the outline:

FIRST QUARTER.

THE CHURCH AND SOCIAL PURITY.

JANUARY: Safe-Guarding Children and Youth. 1, The Scriptural Principles Involved; 2, The Dangers of Ignorance; 3, How to Give Needed Instruction; 4, Purity in the Schools; 5, Impure Literature and Pictures.

FEBRUARY: Amusements. 1, The Need of Amusements; 2, The Perils in Amusements; 3, The Supervision of Amusements; 4, Religion and Amusements.

MARCH: The Social Evil. 1, Gravity of the Situation; 2, The White Slave Traffic; 3, Methods in the Social Crusade; 4, The Double Standard and Christian Teaching.

SECOND QUARTER.

IMMIGRATION.

APRIL: Scope of Problem. 1, The Internationalism of Christ; 2, Facts of Immigration; 3, Economic and Industrial Effects; 4, The Immigrant in the City; 5, The Immigrant in the Country.

MAY: The Needs Created by Immigration. 1, The Need of Control; 2, The Need of Distribution; 3, The Need of Assimilation; 4, Christian Treatment of the Immigrant.

JUNE: What the Church Can Do. 1, What the Churches are Doing; 2, What the Y. M. C. A. is Doing; 3, Our Opportunity Through the Returning Immigrant; 4, The Church and the Immigrant.

THIRD QUARTER.

THE CHURCH AND THE WORKINGMAN.

JULY: The Gradual and Reasonable Reduction of the Hours of Labor to the Lowest Practicable Point, and that Degree of Leisure for all which is a Condition of the Highest Human Life. 1, Existing Hours of Labor; 2, Evils of Long Hours; 3, Advantages of Short Hours; 4, Effect Upon Employers' Interests; 5, What Can the Church and Organized Labor Do About it?

AUGUST: A Release from Employment One Day in Seven. 1, The Workers' Need of Rest One Day in Seven; 2, The Domestic and Social Need; 3, What Sunday Work is Necessary? 4, What Can We Do About it?

SEPTEMBER: A Living Wage as a Minimum in Every Industry, and the Highest Wage that Each Industry Can Afford. 1, Existing Wages; 2, Rising Cost of Living; 3, Organized Labor and Wages; 4, Christian Principles as to Wages.

FOURTH QUARTER.

DANGEROUS AND UNSANITARY OCCUPATIONS AND CONDITIONS.

OCTOBER: Accidents. 1, Christ's Valuation of Life; 2, Our Increasing Number of Accidents; 3, The Reduction of Accidents in Foreign Countries; 4, What We Should Do; 5, Employers' Liability.

NOVEMBER: Sanitation and Hygiene. 1, Health a Christian Duty; 2, Unsanitary Occupations; 3, Sanitary Legislation; 4, Housing and Sanitation.

DECEMBER: Tuberculosis. 1, The Tuberculosis Crusade; 2, Economic Causes of Tuberculosis; 3, The Need of Education; 4, What the Church Can Do; 5, Review of the Progress of the Kingdom During the Year.

THE MAYOR'S OPEN EYE.

"The Mayor's Eye" is the title of a booklet sent out by the New York commissioners of accounts. It is a detailed statement prepared originally for the New York budget exhibit, showing what that department is doing for the city of New York. It is one of investigation and inspection, reporting facts to the mayor, to other officials, and to the public so as to make a basis for executive action. The commission shows how it has saved many hundreds of thousands of dollars by finding leaks and recommending better methods of administration.

Every city charter should provide for this sort of monitor whose business it is to suggest, investigate, and criticize. It should be veritably the mayor's eye. Also, the eye of the public. Nor can the city comptroller perform this service to the best advantage. His business is the keeping and controlling of accounts. He, too, should be subject to inspection and criticism. His duties are administrative rather than critical and supervisory. In a city of the size of St. Paul these duties could best be performed by an auditor, who would also perform the duties of city statistician or have on his staff a man who did this service. A few thousand dollars a year spent upon this sort of officer would bring returns many fold to the taxpayers.

LIVERPOOL'S NEW HOUSING CONDITIONS.

In November John Burns laid the foundation stone of one of the blocks of workmen's dwellings which the corporation's housing committee is building in Liverpool, a city that has had an unenviable reputation for the extent and the squalor of its slums. In recent years, however, the activity of the corporation has shown some proportion to the necessities of the case, and some of the worst quarters of the city have been completely transformed. No fewer than 18 demolition and re-housing schemes have been carried out at a cost of £1,000,000 (which, at present, means a rate of 2½d. in the pound to the Liverpool citizen), and there are now 2,300 corporation dwellings, occupied by about 11,500 people, of whom not less than 80 per cent are drawn from houses or cellars which have been done away with on sanitary grounds. The total cost of site and buildings is estimated at somewhat over £100,000.

It is estimated that not less than 80 per cent of the occupants of the old insanitary areas are now housed in the new dwellings. The rate of mortality in the new dwellings taken as a whole has already dropped to 27, and a most remarkable decline is observed in the deaths from tuberculosis; the rate in the new dwellings having dropped to 19, which is lower than the rate for the districts in which the dwellings are situated.

The Bevington Street area was scheduled as an "unhealthy area" in 1907. It contained 295 houses. Of these 267 were insanitary, whilst the remainder were houses or business premises not occupied by persons of the working class. The insanitary houses were of the back-to-back type, situated in narrow and ill-ventilated courts, and the sanitary arrangements were defective. The total contents of the area was 17,989 square yards, and the freehold of the land and buildings, including

trade compensation, was acquired at a total cost of £52,000, or £2 17s. 9d. per yard, but two public houses were included in the area. Excluding these public houses, the cost of acquiring the area represents £2 4s. 8d. per yard.

The area as rebuilt will retain the existing lines of streets, with one exception. In every instance the old building lines will be amended by either straightening or setting back from the old position, and the widths of streets will in no case be less than 36 feet. The new buildings will comprise fifteen blocks, containing 226 tenements, which, it is estimated, will accommodate 1,372 persons. There will be two types of dwellings erected, the one being the flat, or tenement type, and the other the self-contained cottage type.

LABOR AND THE LIQUOR QUESTION.

HERE are some recent pronouncements on the liquor question by labor leaders of the greatest significance. This shows how alert these men are to the moral phases of the great problem with which they are dealing:

"The time has come when the saloon and the labor movement must be divorced."—*President Gompers*, of the American Federation of Labor.

"We should have the protection of women and for keeping them outside the factory, so that they may become the mothers and house-keepers of the nation. Will any man dare to say that the liquor business has not driven countless women to the factory, to the mill, and to the wash tub? The saloon has driven boys and girls to the factory. As one trades unionist I am unalterably against the business that has any such tendencies. The time will come when trades unions will be found arrayed positively against the liquor business in every form. I give notice here and now that I will fight the saloon just as long as the saloon continues to fight the human race. No matter who puts up a scheme to rob the people through political chicanery and graft, the avenue through which it comes is the saloon. Go anywhere where its influence is felt and you see the demoralization it brings. The saloon is the enemy of the people for whom we work."—*John B. Lennon*, treasurer of the American Federation of Labor, at Toronto.

"The saloon is not a necessary evil. Because the liquor traffic tends to enslave the people and make them satisfied with improper conditions, and keeps them ignorant, the laborers of the trades union movement are called on to fight the saloon."—*President Tom L. Lewis* of the United Mine Workers of America.

"Nothing has done more to bring misery on innocent women and children than money spent in drink. I am not at all impressed with the statement often made that if you close down the liquor industry you bring a calamity to the community. Quite the contrary. If, through temperance, a distillery is closed, in its place will be built a store. It is simply a readjustment of industry."—*John Mitchell*, former national president of the United Mine Workers of America and vice-president of the American Federation of Labor.

THE JANUARY *Gospel of the Kingdom* dealt with the always important and pertinent question of "The Church and Social Purity." Fortunately for the youth of our time, the day of unwise reticence and false modesty in regard to sexual matters is passing. This issue of the monthly of the American Institute of Social Service is a good illustration of the new attitude. (It is published at the Bible House, New York.)

AUGUSTA, GEORGIA, is planning to inaugurate a new and most serviceable feature in the instruction of the health inspectors of the city this winter. The president of the board of health has arranged for a series of lectures for inspectors for the purpose of more fully enlightening them along the lines of the most approved and modern city sanitation. These lectures will be open for the benefit of others who may wish to attend, and will be delivered at frequent intervals during the winter. Experts in city sanitation, and well known lecturers on civic cleanliness and civic health, will be secured.

THE ELECTION in New South Wales resulted, as did those in the Commonwealth, in the success of the Labor party. This is the first election at which the new state law providing for second elections has come into operation. This law requires that a candidate must get a majority of all votes cast or he fails of election. If in any electorate no one has a majority at the first election, a second election is held with the two highest at the first as the only candidates at the second. Only in three electorates was there a failure to elect, and the result of the second elections in these is not yet reported. The position of the parties is said to be as follows: Labor, 46; Liberal, 35; Independent, 6; Undecided, 3. The Independents are expected to support the Labor government.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE TITLE PAGE OF THE PRAYER BOOK.

To the Editor of The Living Church:

IT seems unfortunate for many reasons that a number of most estimable gentlemen should have considered the subject of a change of the Title Page of the Prayer Book so pressing, as to warrant the formation of a society or organization to frustrate that proposition by every possible lawful method.

Such action is indeed a compliment to the strength of the movement in behalf of the change, but after all (1) a triennium must elapse before another vote can be taken; (2) the vote in Cincinnati was but of one House of the General Convention; and it is by no means certain that the House of Bishops would have agreed, even if the deputies had adopted the proposed measure by a substantial majority. There must needs be six years at least before anything decisive can be done; probably a longer time.

Moreover, in reviewing the history of this movement during the past thirty years, one cannot avoid the remembrance of a famous saying of old recorded in Acts 5:39.

I was not myself favorably impressed by the proposition presented to the House of Deputies by the so called Round Table Conference, believing that although "eirenic" it would nevertheless result in much disharmony. But some things should be considered which I have not yet seen enlarged upon.

First. The Name of the Church cannot be changed by altering the Title Page of the Prayer Book. That can be done only by deliberate action of the two Houses of General Convention. And this was not proposed. But here are our brethren from Brazil, Cuba, the Philippines, China, Japan, and many parts of our domestic field, assuring us that they are hindered in their work by the label which appears in large letters on the Book which for their daily use we put into the hands of those whom we approach, heathen or aliens.

The hindrance is graphically described by Bishop Brent in his last Convocation address. He enlarges on the misconception arising in the minds of the natives when a Church with a Protestant name claims to be Catholic in character and work. "In their minds Catholic and Protestant are as diametrically opposed as darkness and light." A recent communication from a missionary priest in the Philippines declares that "when Spain and Rome held undisputed sway in the Philippines, the terms *filibustero*, *mason*, *insurrecto*, and *protestante* were used by the friars as synonymous, and synonymous they remain in the minds of the majority of Filipinos at the present day." He speaks of "the burden of a title which is as significant to the natives the Church is seeking to reach as the title Anarchist Church would be to the people of the United States," and adds, "At St. Luke's we have torn out the title page of our Prayer Book." To quote Bishop Brent once more, "It may be a small matter in the United States what the Church is called, and men may dismiss the question as being too insignificant to make a fuss about; but in a country like the Philippines it makes all the difference between success and failure."

It is evident, therefore, that the proposition to change the title page is an eminently *utilitarian* one, and ought to be favorably considered by all practical Churchmen who want the Church to succeed. Surely those who object to any change will agree that the Great Commission does not read: "Go ye into all the world and make Protestant Episcopalians of all nations." What can be more pathetic in the eyes of the angels and of the Master Himself, than the sight of His people establishing missions in heathen lands to convert the nations to become U. P.'s, M. E.'s, (Campbellite) "Christians," Congregationalists, Baptists, Presbyterians, and P. E.'s? The opposition to the change on the Title Page busies itself with historical facts or personal prejudice or "what the man in the street" may think or say. I have yet to hear any answer to the question, What would our Lord and Master wish His Church in any land to be called? It is inconceivable that He would approve of any sectarian or divisive name. All our denominational names are an offense to Him. And for this we have Scriptural proof in I Cor. 1:10-13.

Everywhere in the Acts and Epistles the geographical description of the Church is the only one, as every one knows:—the Church of God which is in Corinth; the Church in Antioch, the Churches of Galatia, of Macedonia, of Judea, in Asia, etc., etc.

Now it is noticeable that the historic Church of all the ages has ever followed the Scripture usage, with the one sole exception of the P. E. C. of the U. S. A., the Church of Rome, the Greek Church, the Church of England (undoubtedly "Protestant" in the true sense in character and teaching), the Church of Ireland, right in the midst of an alien population, the Church in Canada, etc., not adding

to their Christ-given and Apostolic names any divisive adjectives, which cut off everybody, even Christian believers on the one side and on the other. Even the latest addition to the long list of sects has the good sense to call itself without fear or favor, "The Church of Christ," assuming as a supplemental descriptive word as if in brackets—"Scientist." Would that we might follow even that example, and call ourselves The Church in America, or The American Church, even if we must retain in small type and in brackets the unnecessary adjectives which now put us out of line with the Historic Church in all its branches.

Nor would the change on the title page be giving away what is our own, like our watch or cuff buttons, as a humorous correspondent in one of our Church papers seemed to think. Rather, it would be to *come into our own*, from which for a time we had been deprived, to exchange a nickname for our rightful name. Here is a boy who has been called all his life James Smith, and is identified with the Smiths all about. But the moment he is assured in maturer years that he is rightly of the family of Jones, and his baptismal name John, proved so to be by authentic documents, it is manifestly dishonest (at any rate weak) to figure as James Smith any longer. So the consciousness of the Church has awakened to an earlier and more distinguished lineage and a wider and grander destiny than can possibly be connoted by the narrow and separatist epithets "Protestant Episcopal"; and rightly and honestly she desires a name more suited to her dignity and her mission. It is seen that her logic cannot be that of the able Report made to the convention of the Diocese of Pennsylvania four years ago, which eloquently recounted the many Catholic qualities of the Church, in origin, sacraments, creeds, ministry, and life, and concluded with beautiful inconsistency: *Therefore, Resolved that we retain the (misleading) title Protestant.*

But, may not our disquieted brethren find another way to gain satisfaction and avoid controversy on disputed points, by agreeing that the Title Page of the Prayer Book shall read just as it was authoritatively given by the Convention which first adopted it in this country?

The Ratification printed in all our Prayer Books, is as follows:

THE RATIFICATION OF

THE BOOK OF COMMON PRAYER

By the Bishops, the Clergy, and the Laity of the Protestant Episcopal Church in the United States of America, in Convention, this Sixteenth Day of October, in the Year of Our Lord One Thousand Seven Hundred and Eighty-Nine.

This Convention having, in their present session, set forth *A Book of Common Prayer, and Administration of the Sacraments, and Other Rites and Ceremonies of the Church*, do hereby establish the said Book: And they declare it to be the Liturgy of this Church: and require that it be received as such by all the members of the same: And this Book shall be in use from and after the First Day of October, in the Year of Our Lord One Thousand Seven Hundred and Ninety.

Why should we cumber the Title Page with so much that is controversial? Why not avoid all trouble at home and in our missions abroad, by printing on the Title Page only the *authoritative title* given by the Convention of 1789? For my part, I should very much prefer the first five-word title in large print, simply

THE BOOK OF COMMON PRAYER.

and throw the Book out, for all men to use for whatever devotional purpose, as the Book "common" to all English-speaking peoples, and to all others who care to translate and use it.

Thereby we get rid of discussions concerning Catholic, Protestant, or Episcopal, and have a Title Page unsectarian, untheological, without a narrow and doctrinal label on its very front.

Such a Title Page would *not* change the name of the Church, nor would it alter one whit the Protestant or Catholic teaching of the Book. That would remain absolutely as it is to-day, with the terms Protestant Episcopal in the Ratification still, as must ever be the case, and also in the Order of Consecration of Bishops, but not flaunted in the eyes of those who misconceive and are misled by them either in our own or in other lands.

Such a procedure would surely tend to lessen difficulties in the way of Christian duty, as also the hindrance now experienced by our own foreign missionaries.

And if anyone should say this elision of the adjectives on the Title Page is but the "entering wedge"; the answer would be twofold:

1. If the wedge prove to be in the interests of true Churchmanship and also practical utility in doing the Lord's work, all intelligent Protestant Episcopalians should and will be glad to have it enter. But

2. No change in the Title Page can possibly change the *Name of the Church* until and unless the whole Church thus decides in General Convention assembled. The two propositions are distinctly and entirely apart from one another.

It would be a gratification if Bishops, clergymen, and laymen throughout the country would express themselves as to the above suggestion, to print as our true Title Page the words authorized by the Convention of 1789.

CORTLANDT WHITEHEAD.

Pittsburgh, January 15, 1911.

"CHALDEAN COLLECTORS."

To the Editor of The Living Church:

IN reference to your "Warning Against Chaldean Collectors," please let me have a word. Two of the alleged "band" who are accused of "doing" Atlanta, were recently in De Land, and received contributions from a number of Church people for their alleged orphanage work in Chaldea. Most of their book of letters commendatory were undoubtedly genuine, both from Anglican Bishops and priests, Turkish authorities, and Eastern ecclesiastics. One of the men who were here was, without much doubt, a real priest, the other a deacon. The rector of this parish, a very strong and well known Catholic, accepted their credentials. The writer, who is senior warden of this parish, gave them two dollars, and I was much struck by their intelligence and attractive personality. (And I will say right here, that I am one who knows vastly more about Turkey, and its varied, and often bitterly hostile, churches and religions, than most Americans.) The Syrians here, of whom there are a good many, members of both our Church and the Uniat Church in Syria, all friends of the writer, said these men were frauds, and condemned me for having given them any countenance. Whereupon I wrote a letter to *Al-Hoda*, the daily Syrian newspaper in New York, urging that all collectors for religious objects in the Turkish Empire publish in that paper (and in *THE LIVING CHURCH* as well, it would be well!) their authority for collecting. The editor of *Al-Hoda* published and approved my letter. *Al-Hoda* has for years shown up many similar frauds.

But the writer still believes these men were what they said they were, authorized by their Patriarch. What stock can we take in what "an American Presbyterian Missionary to Persia" says about them? We all know how Presbyterian people generally love the Episcopal Church, the Holy Orthodox Eastern Church, and the various Eastern Churches which have separated from the Orthodox but still hold to many Catholic doctrines and practices.

On the other hand, many of our clergy give letters of commendation altogether too easily. We think of another case, of a man who had letters from many of the highest clergy of the English Church, and now travels about the world on the strength of these letters. "Our friends from Chaldea" may have begun well, but found temptation to personal thrift too great. If they are much maligned men they can justify themselves, by getting new letters of approval from their Jacobite "Patriarch of Antioch," whose headquarters is Diarbekir, and publishing same in *Al-Hoda* and *THE LIVING CHURCH*.

FRANK A. STORER.

De Land, Fla., January 8th.

To the Editor of The Living Church:

IT has been said that "It is too late to lock the stable door after the horse is stolen," but perhaps it might save the cow from being stolen or from being "milked" by roving bands of Chaldea, in search of "milk" for the orphans in the "mountain fastnesses of Jelo" (by way of parenthesis, they seem to have a "Jello" method of getting the pudding in a quick manner and let the Americans "hold the bag").

Not to take too much of your space, the following appeared before me at dates named, seemingly on the way from Chattanooga to Memphis, with good papers (among others one purporting to be signed by the Bishop of Mississippi) and many of the clergy of Alabama, Georgia, Louisiana, and South Carolina who are personally known to me.

1. Petrus Paulus, priest, March 3, 1910.
2. John Nbiad, George Merza, deacons, June 18, 1910.
3. Nekolla John, priest, June 30, 1910.
4. John Sava Handon (backsheesh?) priest, Thomas Antown, deacon, August 29, 1910.
5. Michael Jacob, Arch-deacon (Arch-Angel?), John Bejan, deacon, September 24, 1910.
6. Markus George, priest, Daniel ———, deacon (originally of the lyin' den), November 25, 1910.

The first few I gave letters (on the belief that they were O. K.), the balance I sent off without any help of any kind. I value the lesson they taught, but am sorry that so many of my flock had to help pay for the experience.

(Rev.) JOSEPH H. HARVEY.

Sheffield, Ala., January 9, 1911.

DATE AND TITLE REQUESTED.

To the Editor of The Living Church:

THE debate on the change of the name of the Church is most interesting. It is certain to enlarge our outlook, and to enable those of differing points of view to appreciate one another the more, to demonstrate that we have more points for which we are all united than we have differences. We all love our Mother, the American Church, and are heartily desirous of advancing the principles of the Christian religion for which she lives. While I am a High Churchman, I am as completely convinced as were my Evangelical forbears, that the claim to universal jurisdiction by the Papacy is both an imposition and an incubus upon the Universal Church, and is largely the provocation of the divisions of Christen-

dom. I also appreciate the advantages of having parties, and "schools of thought," in the Church—within the limits of Universal Canon Law. They may be called Progressive and Conservative—as you will. But the conservatism of a country cannot stand against that of the whole Christian Church, nor can the conservatism of yesterday stand against that of the largest Christian learning of all ages.

All Churchmen will welcome a thorough discussion *pro* and *contra* upon the origin and value of the present title of the American Church. Let us hope and demand that the promised propaganda in defense of "Protestant Episcopal" shall be clear, outspoken, and accurate. The Rev. Dr. McKim states in his letter (December 17, 1910), "that the mother Church was formally described as 'Protestant Episcopal' in England for at least a century and a quarter before the name was adopted by Bishop White and his co-laborers." He then proceeds to give several illustrations of its *popular* use. In the interest of accurate statement, and therefore of accurate thinking, may I be permitted to ask the date of this *formal* action, and the title of the canonical assembly which proclaimed it?

It is hardly necessary to elaborate, that an action to be *formally* taken must have been by a competent legislative body, at a definite date and place, according to the forms and canons of its organization.

I ask this merely as an enquirer, seeking a definite point of historical truth.

RICHARD RUSSELL URJOHN.

HONESTY IN CHRISTIAN UNION AND ANOTHER THING.

To the Editor of The Living Church:

DR. JOHN LUTTON once remarked that Christian union would come when men were honest about the matter. The positions of various Christian bodies must be honestly stated and accepted. Unless all concerned are agreed on this, they certainly cannot walk together. And this has been said to make way for the introduction of an experience with the president of the largest dissenting theological seminary in the Mid-West. In his literature, he stated that with other denominational creeds, the Thirty-nine Articles, as the creed of the Episcopal Church, were studied by students and discussed in class-room work. Of course, it was thought to be a kindness to put this expounder of theology in the right by a personal statement of the facts to the contrary, and that the Apostolic symbol of faith was the only one the Episcopal Church has ever had or ever will have. Instead of taking kindly the statement it was brushed to one side. This opened up the way for the authoritative statement of the involved facts. He was driven to the authorities, and found them to be as had been represented; but, said he, "I still think it fair to teach the Thirty-nine Articles as the creed of the Episcopal Church."

It would be easy to show how this position harmonizes with the Dissenting claim as to how the matter ought to be; it is exceedingly difficult to understand how a professed teacher of truth can hold to a position which he knows is false and has no screen of lack of information to hide behind. This man is great in oratory on the desirability of escaping from the limitations of "our unhappy differences." Measured by the falsehood which in this matter he is all the time pouring into the minds of young men, what does all this oratory amount to? He has been singled out as representative, and so a very large subject can be covered in small space. How can any sort of union come out of a mental condition which takes it for granted that any and every presentation is all right which agrees with what one wishes to have true?

The book on the Historic Episcopate by Dr. Thompson (Presbyterian) was ably reviewed in this paper. From the scholarly viewpoint there is nothing more to be said. One most serious criticism, however, was left out: it is that Dr. Thompson, and every other leader of the body to which he belongs, and every presbytery in the United States, do not believe in a single word of the conclusion concerning the affirmed validity of Presbyterian-Bishop orders. Was it not said quite a number of hundred years ago by One who knew all about the vital relation between creed and conduct, "By their fruits ye shall know them"? Now, Congregational orders can be voted into existence at any time and place by any body of professed believers. As a matter of fact, this is the way the Congregational ministry did come into existence in this country (*Vote: The American Colonies in the Seventeenth Century*, Osgood, Vol. I., pp. 204-5). Whatever Churchmen may think of the record, it should not be forgotten that this position of the Congregationalists is honestly held and enforced. They certainly have the courage to stand by that which they profess to believe.

Every now and then a Congregational minister is called to a Presbyterian church and to membership in the presbytery. Is he ever ordained presbyterially? *Never!* But he does not profess to have the apostolic continuity of orders as is claimed has come along the supposed line of Presbyterian-Bishop succession, and therefore, according to this presentation, is not in orders. But he is not ordained presbyterially: no such need is ever urged, all of which goes to show conclusively that this pseudo-earnestness over Apostolic succession through the Presbyterian-Bishop way is severe intellectual gymnastics with which a tough opposition is put up to the Anglican

Church generally. And here is the spectacle of men professing to be pious, posing before the people as expounders of the truth, sitting in Moses' seat, presenting and urging a plan of Christian union in which they do not believe at all because they never practise it.

The other thing is that some of our ministers have a great hankering for "union meetings" to make the world better, etc. A good dose of experience would clarify their minds and quiet their nerves. For one of the recognized and used ways of doing in these efforts is that of "getting the other fellow in a hole." How does the writer know? He has been there. No sooner is the first "sinner counted" than the process begins. Now, this habit of mind controls in a great many efforts: it is never quiet. One of our prominent priests some years ago thought it would be so liberal and generous to go in with Dissenters for booming the Y. M. C. A., purifying the city, and all that sort of thing. Things seemed to progress splendidly, but before he knew it, he was in a hole. He still needed experience and went hopefully on, but before he knew it, he was in another hole. Then in the process of rubbing his eyes, they were opened wide. He saw that the sectarians had got his money, and had used it and himself purely for their profit. He was patted on the back and called "a good fellow," so broad and companionable, you know. Well, he doesn't now propose to travel any more that road to get any more of that sort of experience.

These brief remarks are not intended to be in any sense an authoritative rule for others to follow, but those who are hungering and thirsting for the glorious emotion supposed to be produced by "union efforts" should have all of that sort of thing that their constitution can stand. The constitution of an intelligent Churchman can't stand very much of it: it is not provocative of high thought nor of strong contentment.

Jordan, N. Y.

BURNETT T. STAFFORD.

THE THEOLOGY OF JEREMY TAYLOR.

To the Editor of The Living Church:

THE Rev. Dr. McKim in your current issue includes, amongst his catena of the great Anglo-Catholic fathers of the Caroline period, Bishop Jeremy Taylor, of blessed memory.

Permit me to quote from his great classic, *Holy Living*, a work dear to generations of English and American Catholics. In section X, treating of the Holy Sacrament of the Lord's Supper, he writes:

"The celebration of the Holy Sacrament is the great mysteriousness of the Christian religion, and succeeds to the most solemn rite of natural Judaical religion, the law of sacrificing."

To purify the soul from sin "Jesus Christ, God and man, undertook, and finished by a sacrifice of Himself upon the altar of the Cross."

"Because the needs of the world should last as long as the world itself, it was necessary that there should be a perpetual ministry established, whereby this one sufficient sacrifice should be made eternally effective to the several new arising needs of all the world."

"As Christ is pleased to re-present to His Father that great sacrifice as a means of atonement and expiation for all mankind . . . so He hath appointed that the same ministry shall be done upon earth too, in our manner, and according to our proportion; and therefore hath constituted and separated an order of men, who, by *showing forth the Lord's death* by sacramental re-presentation . . . may offer to God and re-present in this solemn prayer and sacrament, Christ as already offered."

"This is the sum of the greatest mystery of our religion; it is the copy of the passion."

After the examination of oneself, "it should lead a man on to run to those whom the great Physician of our souls, Christ Jesus, hath appointed to minister physic to our diseases; that in all dangers and great accidents we may be assisted with comfort and remedy for medicine and caution."

"For in this feast all Christ," . . . is "conveyed."

"With joy and holy fear . . . address thyself to the receiving of Him, to whom and by whom all faith and all hope and all love in the whole Catholic Church, both in heaven and earth, is designed."

"When the holy man stands at the Table of blessing, and ministers the rite of consecration, then do as the angels do, who behold, and love, and wonder that the Son of God should become food to the souls of His servants."

"Let us receive the consecrated elements with all devotion and humility of body and spirit; and do this honour to it that it be the first food we eat and the first beverage we drink that day."

In the act of reception, believe "it not to be the common bread and wine, but holy in their use, holy in their change, and holy in their effect; and believe, if thou art a worthy communicant, thou dost as verily receive Christ's body and blood to all effects and purposes of the spirit, as thou dost receive the blessed element into thy mouth, that thou puttest thy finger to His hand, and thy hand into His side, and thy lips to His fontinel of blood, sucking life from His heart."

"He that believes not this is not a Christian. He that be-

lieves so much needs not to enquire farther, nor to entangle his faith by disbelieving his sense."

Thus does blessed Jeremy Taylor teach, with all the beauty and devotion of a spirit instinct with love for Christ and holy Church, the great truths of the Sacrifice of the Altar, of Eucharistic adoration, of the real objective Presence, of Sacramental Confession, and of the fast before Communion.

With these blessed privileges of the age-long Church having served God in our generation, may we be gathered unto our fathers, having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain Faith.

St. Louis, January 7th.

HENRY LEVERETT CHASE.

LOVE VERSUS ABUSE.

To the Editor of *The Living Church*:

WHEN persons are hard pressed by solid argument, they often take to calling their opponents bad names. But it is always a sign of weakness and defeat. There is an old story that a barrister's brief was picked up in the passage of the Law Courts in London, on which the attorney who directed the suit had written as a direction to the barrister, "No case, abuse the opposing Counsel." Dr. Littledale once said to me, "We had met the Low Churchmen on the grounds of Scripture, the Prayer Book, and History, and defeated them." Then they began to cry out "You are abusing our holy reformers," and took to mob violence. Out of this came the Kensitite crusade. This calling of names is a common device in political warfare. It ought not to be introduced in friendly church contests. But we find clergymen, loyal to the Church and to the Prayer Book, called by such names as sacerdotalists, Romanizers, Mediaevalists. Of course such names have the effect of rousing up bad and bitter feelings among the laity, and are to the injury of Church fellowship.

Let us look at them. "Sacerdotalist"—what does it mean? It is used to designate two different attitudes of the clergy to the laity—one of which is an exaggerated assertion of a class distinction. It involves the assumption of a supreme authority over reason and conscience. It thrusts itself officially between men and God, and claims to be the only means of approach of man to his Maker. It threatens disobedience with spiritual censures or excommunication. It continues in our day the old Hildebrandian despotism, and which has marked the Roman clergy up to the present time. I need not say that I am opposed to this spirit of sacerdotalism. But there is another view of it. As Liddon says, there are priests and high priests in every department of life, in science, in art, in literature, and in the business world. There are in all these departments men who have special gifts and special offices to perform. Now the Catholic clergy do not assert they are different in kind from the laity. We begin by emphasizing the fact of the Priesthood of the whole Church. The laity, as well as the clergy, are all kings and priests unto God. The latter hold in the priestly body a special office, and have a special function to perform. The true priest is nevertheless one with his flock. He does not come between man and God, but only as a helper on to Him. He does not weaken individual effort and responsibility, but encourages their development. He is a friend, and, like St. Paul, a spiritual father to his flock. The relation is the trust of all friendships, the tie a very dear one.

The term "priest," meaning "sacerdos," is found in the Prayer Book. The Prayer Book in the Latin edition of Article XXXII. calls priests in the title by the term "sacerdotes." In the office of Institution of Ministers, the relation between minister and people is called a "sacerdotal connection." Seeing then this term "sacerdotalism" is a Prayer Book term, is it fair to use it as a term of opprobrium and for the stirring up of party strife? It may be skilful in the way of party tactics, but it is not the manifestation of a Christian spirit. How shall we Catholics meet it? Shall we call names back? Shall we call the Broad Church rationalists, Sadducees, Germanizers, venerated Unitarians? No! We shall call them brethren, and love them as such. There are many noble-minded men among them who are trying to put the old faith in the forms of modern thought. There are those too who are trying to solve the problem of labor and capital by Christian socialism. Theologically they have an imperfect conception of the mystery of the Gospel, and we all have, for that matter. But they are our brethren in Christ, and we pray for them, as well as for ourselves, for increased enlightenment.

Again: we are called Romanizers. This is a most effective slinging of mud. It's like calling out "Mad dog" in a crowded street. It necessarily causes fear and scattering. Here I will make a confession. I did not think, till very lately, that there were any Romanizers in our Church. But the late secessions show that there were a few. There were those in our Church who avowed it as their principal purpose to bring our Church back under the Papal domination. Now it is not thought honorable amongst gentlemen to use the influence gained by being in any position to the detriment of those who have trusted us with it. It is a bad Benedict Arnold business. I do not object to calling such persons Romanizers, for they avowed their Romanizing plot. The sooner such go out, or are driven out, of our Church, the better. But this is not the position

of the Conservative Catholic-minded Churchmen. We are not Romanizers. The *terminus ad quem* of our movement is not Rome. Between Rome, as she is, and ourselves, there is an impassable gulf fixed. We are loyal to our own Church and our Prayer Book. The strongest books against Rome have been written by members of our school. Is it right, therefore, to take the role of an alarmist, and excite the prejudices of the laity against all improvement in Church legislation and worship as leading to Rome? It is not fair to accuse us of Romanizing because we wear Eucharistic vestments, any more than to call Low Churchmen Romanizers, because they wear the sacerdotal garments of surplice and stole like the Romans; or to say we are not truly Protestant because we have a cross and lights on our altar, as the Lutherans do. Nor are we fairly open to the charge of Romanizing, because though we sometimes use incense oftener we do not, and so fall under the condemnation of the Eastern Churches, which always use this evangelical and scriptural symbol and regard its disuse as a slovenly, irreverent, Romish invention. We shall not call our Low Church brethren names, but love them. Where the old spirit of evangelical piety remains, with its love of Christ and dependence on His merits, our heart goes out to them with an ever deepening affection. They emphasize the work of grace within the soul, and the subjective side of religion, just as the old High Churchman, though in a somewhat narrow way, brought out the objective side, as embodied in the Church, the ministry, and the sacraments. Both are partial in their conception of the Gospel, and each system, as carried to extremes, has its dangers. The one, largely omitting the objective side, and dwelling exclusively on the interior action of God in the soul, leads logically to Quakerism. The other, the High Church idea of a kingdom limited in view to this earth, leads on to the conception of a Papacy. The two schools should balance and correct one another; love one another; cultivate the spirit of trust and charity; work together for the forwarding of His interests whom we both love.

Again: we are sometimes called Mediaevalists. We are not Mediaevalists. A true Catholic cannot be one. You cannot turn back the hands of the clock of time. It would indeed be unfair not to recognize the good work the mediaeval theologians did. But theology needs another setting than that based on the Aristotelian philosophy and scholasticism. We must admit the distinction between theology and religion. The religious facts expressed in the Creeds are permanent, while theological expressions and explanations may vary with the philosophy of the age. We may well admire the architectural genius which, better than any other, has expressed the Nicene Creed in stone. But we should have to use a term forbidden in Holy Scripture to describe a man who should seek to revive the spirit of a past age. As Catholics we do not care what the Mediaevalists held, and we may say perhaps further, what the Caroline divines believed. We call no man, and no set of men, our masters. We hold what the Apostolic Churches, East and West, agree in proclaiming to-day. Their union in matters of faith bears witness to their common origin, and as having been transmitted from early times before the division took place. We are at once catholic and liberal, for we allow what has not been made matter of dogma to be held as of private opinion. On this broad, catholic basis we believe we can best meet the intellectual demands of the day as it seeks to know what Christianity stands for. This same spirit of liberality leads us to trust our fellow Churchmen.

In respect of the change of name of our Church, we believe it will help all around. It will, if it is not pressed as a party measure or attacked in a party spirit. Union amongst Churchmen is the first step towards union with others. And that union amongst ourselves can only be brought about by the cultivation of fraternal brotherly sympathy, trust, and love. C. C. FORD DU LAC.

THE DECLINE IN BAPTISMS.

To the Editor of *The Living Church*:

IN every parish there are some children whom it seems impossible to bring to baptism until they are nearly the confirmation age.

Their parents are interviewed and besought by both rector and others without avail, meeting with a blank refusal or an indefinite promise, which means a postponement to the Greek Kalends.

My experience inclines me to attribute this to three main causes—(1) Unchurchly views of baptism; (2) Mixed marriages; (3) The complex conditions of modern life.

(1) Many of our people were brought up among the denominations whose view of baptism differs from that of the Church. Instead of making it the starting point of the Christian life they substitute conversion. It matters not whether the person was baptized in infancy or not, he is not counted a Christian until he experiences conversion. The logical result of this is to detract from the importance of baptism and it is not surprising that it should be deferred until a more convenient season when children are concerned. As many parents among our parishioners were thus brought up and have come into the Church without grasping the Church's teaching, they are not particularly worried about their children remaining unbaptized.

(2) In case of mixed marriages, if one of the parents, especially the father, belongs to one of the denominations or is of no religious

affiliation, the baptism of the children is apt to be deferred to prevent family dissension, and is generally settled by the tacit agreement to let the children decide for themselves when they are old enough.

(3) Modern conditions of life notably in the west, keep people constantly on the move. This adds to the multifarious duties of the mother who does her own work. She is so worried and anxious about household cares and also social duties, which are often very pressing, whether rightly or wrongly, that she naturally postpones that which does not seem so urgent. When her child is born she perhaps fully intends to have it baptized but for various reasons she delays. Then her husband determines to move to some other place, very likely somewhere where we have no church, or if there is one weeks will elapse before an opportunity occurs for her to attend service and make herself known. In the meantime the child is growing up and later another one is added to the family circle whose expected advent, I find, serves as an excuse for another delay. And so it goes on, another move and another postponement, with another family increase, until finally, perhaps they remain long enough in one place for some rector to get hold of them and baptize the children *en masse*.

Rather more than two years ago one of my parishioners was married and moved away to one of the large cities on the coast. She lived in one of the newer additions, quite distant from the nearest church. When her baby came, it was weakly and the mother was very much occupied with attending to it and her housework, so she was not able to take the baby out. Then she expected to make a visit home and wished to have the child baptized here in the church where she was married and by me who had solemnized her marriage. But various matters prevented her going until recently, when I had the satisfaction of making her baby a member of Christ, who was by that time over a year old.

This serves as a typical instance. Perhaps others may be able to throw light on this important subject and give some aid towards its solution. It weighs on my mind much more heavily than that of the name of the Church.

UPTON H. GIBBS.

La Grande, Ore., January 10th.

PROTESTANT REFORMATION PRINCIPLES.

To the Editor of The Living Church:

Y OUR most able contributors to a change of name have left many of us in a quandary as to what principle or settlement of religion, English or Continental, we are bound to follow. If we are bound to German Protestantism, it is high time for us to examine the principles on which all Protestantism rests. Martin Luther had the great honor of leading the reform movement until April 19, 1529, when the minority of lay princes protested or refused obedience to the resolution of the Diet assembled in Spire. These princes were laymen united against their ecclesiastical superiors. It was simply a political conspiracy. The leading facts which led up to this may be briefly cited as follows: The 95 theses nailed to the church door of Wittenberg were chiefly an attack upon indulgences. The three great pamphlets which undoubtedly placed Luther in the forefront of the Reformation are as follows: The first, *An den Christlichen*, etc., was a fiery appeal to the German princes to take the Reformation into their own hands. This was an appeal to the civil rulers to reform the Church. It is in this that he uses such vigorous language to proclaim the "priesthood of all believers" which is the fundamental principle of all sectarianism. The next was his *De Captivitate Babylonica*, which Henry VIII. assailed, and in this are recorded Luther's doctrinal criticisms of the Church of Rome. The ministry of preaching is for the first time placed above that of the administration of the sacraments. The third pamphlet, entitled *De Libertate Christiana*, he affirms that a Christian man is lord of all and servant to none. The *Deutsche Messe* of 1526 and the Catechisms of 1529 contain the essence of the Augsburg Confession and especially all of Luther's Evangelical principles. The great protest of the territorial princes at Spire was an unwarranted and unscriptural assumption of authority in the face of ecclesiastical superiors. It was the first step in the separation of Church and State without legal adjudication. Luther's idea of the Church at this time was monarchical in principle because it was conducted by lay princes. The princes preferred a church in which the sovereign and not the congregation, was the *Summus Episcopos*. Luther is henceforth the prophet of a sect which depends for existence upon the support of political powers.

In England religious reform is conducted on a different basis. It continued steadily through a period of 130 years, and we possess the result of all these years of labor in our incomparable Book of Common Prayer. The *Ecclesia Anglicana* has always been a Catholic body. Erasmus, the great pioneer in English reform, called the Lutherans a sect, and added that their arguments had been refuted out of scripture. Protests were common in England. The first was made by Wilfrid in 676, when he appealed to Rome against Theodore. This was treated by king and witan as a mere impertinence. In the time of William I. the Church of England put the Pope in his proper place. Henry I. and Henry III. combined with the Pope to tyrannize over the Church of England, but the intrepid Grosseteste resisted. The parliament of Lincoln repudiated the interference of

Boniface VIII., and not until 1536 was the final act of parliament passed abolishing the usurped authority of Rome.

It is a well known fact, that the true Protestant of all past years, hated the episcopal power. The rise of this influence is easily to be traced to Luther. Henry VIII. vigorously assailed Luther's *De Captivitate*, for which he was called "Defender of the Faith." The heresy laws chiefly passed in this reign deterred to some extent the importation of foreign books and ideas. The Bishops' Book, the Great Bible, and the King's Book are typical examples of the great caution of ecclesiastics in reforming the Church. The Acts of Uniformity, the Prayer Book, and the Ordinal are all considered with great gravity to preserve the continuity of the Church of England.

It is not only remarkable, but significant, that in no official act is the Church of England committed to the term Protestant. It does not occur in the Liturgy or any authoritative office, nor in the Articles or Canons, and in the bidding prayer. She prays for the whole state of Christ's Catholic Church and especially for that part of it established in England. It is also a significant fact that before the great Bishop Seabury, "The Apostle of America," left Scotland in 1784, the Scottish Bishops assembled in synod, agreed upon seven articles which were intended "to serve as a concordat or bond of union between the Catholic remainder of the Ancient Church of Scotland and the now rising Church in Connecticut." The word Catholic at the beginning stood for unity and we believe that the Anglican Church throughout the darkest periods of her history, consistently struggled to present this Divine message to the world.

Germantown, Jan. 12, 1911.

WILLIAM H. CAVANAUGH.

CLERICAL ACCESSIONS FROM OTHER RELIGIOUS BODIES.

To the Editor of The Living Church:

FOR many years I have kept an account (not very accurate) in many cases of the accessions to the ministry of the Church from the ministries of other religious bodies. These are culled generally from the chance references in the Church papers; but for the year 1910 I am largely indebted to Mr. Edward A. Virgin, the librarian of the General Theological Seminary, who has helped me by his very careful notes, all carefully dated as they should be.

From these I am able to give the following—not entirely full I am sure. We have accurate notes of the ordination of twenty-four—Methodists 9, Presbyterians 4, Congregationalists 3, Disciples 2, and 1 each from the German Evangelicals, Reformed Episcopal, Universalists, and Baptists, also 1 uncertain, either Presbyterian or Methodist, and 1 Old Catholic, simply received. These are recorded in the following dioceses or jurisdictions: New York 5, Harrisburg 2, Kansas 2, and 1 each from California, Washington, Quincy, Michigan, West Texas, West Colorado, Southern Ohio, Salina, Oklahoma, Wyoming, Chicago, Western Michigan, Newark, Fond du Lac, and Central New York.

It is not necessarily a healthy indication when these additions come rapidly, and sometimes with undue haste. Now and then they prove to be misfortunes, when crankiness drives a man from one religious body to another.

R. HEBER MURPHY.

DEATH OF DISTINGUISHED NEW YORK PRIEST.

(Continued from page 393.)

The Rev. Theodore Sedgwick, at present rector of the Church of St. John the Evangelist, St. Paul, Minn., has accepted the rectorship of Calvary Church, near the Missions House, in this city. The parish has been vacant since the retirement of the Rev. Dr. J. Lewis Parks a few months ago. Mr. Sedgwick will take up his new work on St. Mark's Day. He knows the neighborhood well, as he was once assistant to the Rev. Dr. Rainsford at St. George's, Stuyvesant Square. The new rector is a graduate of Harvard and of the Berkeley Divinity School.

The Archdeaconry of Westchester held a regular meeting on Thursday, January 12th at St. Barnabas' Church, Irvington-on-Hudson. In the regrettable absence of Archdeacon Van Kleeck, detained at home by illness, the Ven. George F. Nelson, D.D., Archdeacon of New York, presided. Divine service was held in the morning. After luncheon a business meeting was held at which interesting reports were made and routine matters were disposed of.

An informal social gathering of Alumni of the General Theological Seminary was held at the Masonic Club, Manhattan, on Tuesday evening, January 10th. The Rev. Dr. G. A. Carstensen presided. Interesting speeches were made by the Rev. Dr. William H. Van Antwerp of New York City; Rev. John F. Butterworth of Dresden, Germany; Rev. Joseph Sherlock of Philadelphia, and others. Resolutions of sympathy were adopted and sent to the Rev. Dr. Van de Water expressing the hope that he may in due time recover from temporary blindness.

HONESTY is always something of a mystery to dishonest men.

Literary

AMERICAN HISTORY.

A Century of Achievement: the History of the New York Bible and Common Prayer Book Society for One Hundred Years. By Arthur Lowndes, D.D. Two volumes. New York: Edwin S. Gorham. Price \$5.00.

When Bishop Provoost retired from the active duties of the episcopate, he predicted that the Church in New York would die with the passing of the old Tory families. These well written volumes help us to understand why that prediction was falsified. It was due, in large measure, to the influence and inspiring leadership of John Henry Hobart, the first great Catholic Churchman in America. Dr. Lowndes has made a valuable contribution to our knowledge of Bishop Hobart. Berrian's *Life* of the great leader is woefully inadequate, and Professor McVickar's *Early and Professional Years* are long ago out of print, but in these pages the third Bishop of New York stands out vividly as the tireless advocate of "Evangelical Truth and Apostolic Order."

Bishop Hobart was not content, as were his predecessors, that the Church should hold her own in and around New York. In strengthening her stakes he never lost sight of the duty to lengthen her cords. From the missionary priests in Western New York and as far as the Western Reserve in Ohio came the incessant demand for literature to expound and defend the Church's position, and the genius of the Bishop is never more clearly demonstrated than in his recognition of the printing press as an ally of the Gospel. Some unprinted archives, now in possession of the General Convention, bear witness to the incessant plea for tracts, pamphlets, and books which came to him from remote parts of the country, and they were all freely met. It was primarily to meet this need that the New York Bible and Common Prayer Book Society was organized in 1809. It differed from the Bible Societies, which the year before had gained a footing in the United States, in that it was committed to the fundamental principle of the circulation of the Prayer Book with the Holy Scriptures. The splendid achievements of the society are admirably detailed. Under its auspices the Book of Common Prayer was first translated into the French and German tongues, and a standard text of the Bible was prepared under the scholarly direction of William Rollinson Whittingham, then a graduate student in the General Theological Seminary. During its one hundred years of service the society has distributed more than four million volumes.

An hitherto unrecorded chapter of the history of the Church in New York is set forth in these pages—a phase of the conflict between High and Low Churchmen—occasioned by the attitude of Bishop Hobart to the rapidly multiplying non-sectarian Bible societies. The Bishop strongly denounced them and his action was deeply resented by some of his leading laymen. A war of pamphlets ensued between Hobart and William Jay. Looking back, after the lapse of a century, the controversy is not edifying, especially as both men were betrayed into indulgence in bitter personalities. At the same time, the student of the history of parties in the American Church will find here a rich store of material.

The plan of this work is open to one criticism. A goodly part of the one thousand pages is taken up with the reprinting in the text of the annual reports and financial statements. They are extremely valuable as "sources" of history, and could properly have found a place in an appendix. Notwithstanding, *A Century of Achievement* is an interesting and permanent contribution to an important phase of the development of the American Church.

E. CLOWES CHORLEY.

"AN AMERICAN CITIZEN."

Members of the National Municipal League are deeply interested in the contribution of any American citizen who recognizes the call of civic duty and heeds it. They have always had a special interest in the life of William Henry Baldwin, who during his lifetime was a friend and supporter of the League, and whose civic influence since his untimely death has been recognized and perpetuated by the League through O. G. Villard's striking tribute, which has been circulated by the thousand among the young men of the country, and through the William H. Baldwin Prize, which has stimulated a fine group of students to turn their attention to municipal questions.

John Graham Brooks has performed a signal service in the cause of friendship and in the equally high cause of civic righteousness, by giving us a splendid life of Baldwin. It tells how in the short period of forty-two years this splendid man passed into the highest positions possible in the railroad industry. At twenty-six he was a railroad manager, and before he was forty he was president of the Long Island Railway. His life was a striking protest against the doctrine that ethical standards have no place in business. For the period of twenty-five years Baldwin made it his aim to maintain

ethical standards and never to depart from the true and the right in the conduct of business. After the finishing of his education he entered the employ of the Union Pacific and rose rapidly to positions of responsibility. In many respects he stands out as an unusual example. In the office of railway manager his attitude is typified in the query which he made: "What fires have the railroads started, to choke the air with all this smoke?" And his answer was that in their haste for quick speculative returns the railroads have ridden roughshod over recognized public privileges. He came to a clear understanding also of the fact that the interests of management and labor are identical only when both sides honestly try to make them the same. His whole idea of a railroad was to develop it in the interests of everybody along the route, while its prosperity was to be the common prosperity. With views like this, his relationship with the men upon the systems over which he had authority was always characterized by justice and kindness. He felt that the labor organization had a distinct place in the conduct of a railroad business, that through coöperation with them the manager could accomplish more than in any other way. Yet he maintained, on the other hand, that the railroad should always be the determining factor when it came to a question of safety and of right doing on the part of the employe. Perhaps his whole attitude toward the railroad problem was typified by the statement that the public has rights, and that the very foundation upon which the railroad rests is the gift of the public. The essence of the railroad problem, therefore, is that the common welfare demands its existence.

William Henry Baldwin, Jr., would have made a telling contribution to the cause of human progress if he had done nothing more than what has just been recited; but he did far more. He made far greater contributions. He faced and helped to solve many other difficulties of a public character in the field of philanthropic and social endeavor. He was director of the Tuskegee School and chairman of the committee of Fifteen in the city of New York, the report of which has become well nigh a classic in the literature dealing with the social evil. He was interested in the New York City Club; in the National Municipal League; in fact, in a long list of public-spirited bodies. The keynote of his life may be said to be summed up in his reply to Dr. Adler's statement that New York would be a glorious city to live in when the improvements under way shall have been accomplished. "More glorious still," said Baldwin, "to live in the city while these things are not yet accomplished, to be one of the factors in making toward the accomplishment, to be the very heart and life of the change." (*An American Citizen: Life of William Henry Baldwin, Jr.* Boston: Houghton, Mifflin & Co. \$1.50).

CLINTON ROGERS WOODRUFF.

SOCIAL PROBLEMS.

THE MEMBERS of the Harvard faculty giving instruction in social ethics and kindred topics have joined in preparing *A Guide to Reading in Social Ethics and Allied Subjects*, which is unquestionably one of the best of its kind thus far issued. Dr. Francis G. Peabody in his introduction points out that many a public service may be rendered by offering counsel as to books and articles in such systematic form as to promote a reasonably intelligent and effective connection between the teaching of the university and a need of the modern world. The book is compact, concise, useful. Nevertheless, it is marred by needless blemishes. Dr. Peabody in his prefatory note to his chapter on "Religion and the Social Question" uses a small "I" in his reference to our blessed Lord. This is a small but significant matter. He speaks of the "Church Social Union" with headquarters at the Diocesan House, Boston, when he means Christian Social Union with headquarters at the Church House, Philadelphia. There are several important omissions, but taking it by and large, the work has been well done, even though there is a disposition to speak in superlatives when the volumes of Harvard men are being noted, and even though it fails to speak with due historical perspective in all cases. It omits the municipal question, save two references, although containing a chapter on "The Science of Government." It is a book, however, that every student of social questions and every social worker should have on the desk. [Published by the University, Cambridge, Mass. 1910.] C. R. W.

REGINALD W. KAUFFMAN has written an entertaining discussion of *What is Socialism?* One is disposed to agree with the author that, generally speaking, the term "socialism" is one of reproach, and that in the last analysis this impression owes quite half of its strength to the Socialists themselves. The reason is not far to seek. It lies in a scornfully doctrinaire attitude and the cloaking of their message in lengthy technical language, two faults which Mr. Kauffman has successfully avoided. Confessing his deep obligations to John Spargo and Edmund Kelly he has given one of the most readable accounts of this modern movement (which President Taft has seen fit to designate as a danger) of which we have knowledge (Moffat, Yard & Co., \$1.25 net).

I CAN HOLD there is no such thing as injury; that if there be, there is no such injury as revenge, and no such revenge as the contempt of an injury.—*Religio Medici*.

Department of Sunday School Work

REV. CHARLES SMITH LEWIS, EDITOR.

WHAT shall I do with the Primary Department? This question is asked whenever there is any attempt at grading a school. And it is asked not merely to find out what particular series of books or lessons is to be used there, but because the primary department involves perhaps greater responsibilities and greater opportunities than are afforded by any other part of the school, and because the modern helps are so unsatisfactory. The old-time treatment of what used to be called the Infant Class has given way to a new method; and a new aim is set before us as we study the graded systems.

THE PRIMARY DEPARTMENT should be the strongest part of the school, because it is here that the first impressions are made and the first ideas of religion are formed in the child's mind. More, these years and the impressions and ideas acquired during them are the key to the after life. The river, which flows down through the valley and meadows to the sea, may acquire new elements of character from the tributaries that flow into it, but the essential character is determined by the springs and streams which form its sources. There is much truth in the saying of a celebrated Roman priest that if one gave him the care and control of the religious life of a child for the first seven years of that child's life he would rest content for the after years even though his influence were removed. During these primary years the fundamental conceptions of God and the world and man, the impressions of our Lord and His Church, the first steps in the fulfilment of duty, are acquired. And as we learn from our psychology that the impressions on the brain once made form associations which tend to recur, so the impressions of religion form associations which time may dull, if they be neglected, but cannot efface. Other departments may have their degree of importance, but they have to build upon what has been acquired during these early years. If these early impressions are incorrect, or insufficient, or faulty in whatever way, the difficulties—enough without further increasing them—are that much increased. It is like building a fine, permanent superstructure on a weak and faulty foundation. It can be done only by strengthening the foundation, after tearing out the bad parts and rebuilding them. In matters of the soul this is a peculiarly wasteful and dangerous process. Therefore to the perfection of the Primary Department our best energies must be directed.

THE FIRST QUESTION that this raises is: What is the aim of this department? Here is an element of weakness in almost all the modern schedules. A study of the different plans proposed shows that they fall into three groups in this regard. In the first we have what might be called the relationship aim; the "fundamental relationship of religion," or to give it a fuller form, "the establishing of right ideas of nature and man in their relations to each other and to God, and to begin to establish right relations on the part of the pupil with his associates and with God." In the second we have the Father-child aim, in which the pupil is "led to know the Heavenly Father, and inspired to live as God's child." It emphasizes the conception of God's love, and deals wholly, or almost wholly, with the fatherhood of God, and is typical of most of the denominational schemes. The third group is our own Church group, where the aim, to use the words of the Joint Commission, is—

"To plant in the heart of the child those first truths of Christianity which underlie the Lord's Prayer, the Creed, and the Ten Commandments, viz.: God's love, care, wisdom, power—which form the basis for inculcating obedience and love and inspiring reverence and worship in the child."

To these three groups one must add as distinct and separate from all of them, the aim which Pease puts forth in his book, *The Bible School Curriculum*, where we find the emphasis is put first on God as the Creator providing for His creatures, and then on God as the loving Father providing for His children's needs.

THESE VARIOUS schemes raise the inevitable question, What is the primary religious truth which a child must gain? Are we to follow the method of Holy Scripture and first of all teach

the child that God is the Creator of all things, leading him on by a series of stories, if you will, till he come to grasp this truth? (See the excellent working out of this in Dr. Butler's *Churchman's Manual of Methods in Sunday Schools*.) Or are we to begin with the idea of fatherhood, and after teaching the child for two years God's relation to men and the lower creatures as Father, bring in the idea of His being Creator incidentally, as is done in the Pilgrim Press Series for Beginners and Primary Grades? This is not an idle question, nor an indifferent one. It is fundamental. For the right attitude to God determines the right attitude toward duty and to our fellow men. The position of the Creed is the right position, "I believe in God the Father Almighty, Maker of heaven and earth." It is the Father, who is the Creator of all things, whom the child must learn to know; not merely the Creator; still less, simply the Father of men and animals.

One wishes for a fuller, clearer definition of the aim of the Primary Department which would set this point beyond question and put the attributes of God which our official curriculum gives in a different order. This might perhaps be in the Chicago form: "God as Creator and Father, manifesting in the world His wisdom and power, His love and care."

THE METHODS by which this aim is to be carried out are twofold: first, the use of the story, and second, definite activity. There must be no haste. The lesson must be instilled by a series of stories until it has sunk into the soul. The impression is to be made and then repeated and reinforced. To use the term of the schools, it is to be made a part of the "apperceptive mass"; to be wrought, in other words, into the very fibre of the child's being. This is a slow process, and allows emphasis on but few ideas.

Unfortunately we have no satisfactory primary books for the use of the children, though there are some good teachers' guides. The lack of such books is more than serious. It drives Church teachers to the use of sectarian books, the best of which leave a wrong emphasis and fail to give that Churchly tone which primary work demands quite as much as that of other departments. Some day, in the not distant future, we may hope to see a really Churchly series for beginners and primary grades, where the foundation will be laid on which can be built up a superstructure of definite Catholic faith and practice.

IN THE Tissot Series of Church Lessons (The Young Churchman Co., Milwaukee) we have three attractive packages of picture cards, giving stories suitable for primary classes, with outlines and questions on the reverse side, which may help somewhat in meeting the needs of the primary department until an adequate series of lessons is prepared.

The pictures are the celebrated Tissot pictures, well printed and well selected. The stories illustrating the lessons are very satisfactorily told for young children, and the questions and little verse that follow them are admirable. The subjects are Stories from the Old Testament (13); the Life of Christ (26); and Sayings of Christ (13). The subjects chosen in the last set are somewhat too far advanced for primary children. The Old Testament selections are particularly good. These and the ones on the Life of Christ might serve very well for primary work in a graded course. The price is rather prohibitive for ordinary schools, the longer series costing 35 cents, the others 20 cents each.

COMPLETELY GRADED SERIES: *Bible Study Union Lessons*. Primary, *God's Loyal Children*; Junior, *Early Heroes and Heroines*; Intermediate, *Heroes of the Faith*; Senior, Course A, *The Conquering Christ*. Together with Teachers' Helps, in part, on the first two. Bible Study Publishing Company, Boston.

These four books represent one year in each department of the Completely Graded Series of Sunday school lessons put forth by the Bible Study Co. of Boston, whose Blakeslee Lessons are so well known. They contain some good things, but with them a great deal that a Churchman must object to. The methods used to present the chosen topics are well fitted to the ages of the different courses, the activities are properly developed and adequate to awaken interest and quicken dormant powers in the school; but method is not everything. The point of view, the purpose of Sunday school courses, are much more essential. We need to rouse ourselves on this question and recognize that the believers in Jesus Christ as the Son of God Incarnate cannot ignore this truth in teaching children.

The primary volume aims to "awaken love and trust and cultivate habits of obedience." There is absolutely nothing in it to suggest that the pupils are being trained to be Christian children. Altruism is not Christianity. The fact that the third year is intended to teach our Lord's "example of the way to live in this world-home" does not free this volume from its extremely serious lack of Christian point of view. The Junior Bible is based on a selection—so far as this volume goes—of Old Testament characters. The peculiarity of the course is the new and simplified translation of the passages which have been selected for this volume, made by Professor Kent of Yale. The Intermediate volume is one of those intended to "bring the adolescent into vital and personal relations with Christ and the Church." It attempts to do this by a series of chapters on the lives of great men in the world's history who lived in faith in God. These are chosen from the Old Testament, and later days, even to to-day, without any regard to chronology, and arranged in groups of pioneers, reformers, missionaries, and prophets. The volume is entirely without adequate balance as to the Church's leaders. These are chiefly remarkable for their absence. The Senior volume is a study of modern missionary progress and work. Here there is a little regard given to Church missions, but the amount may be guessed when it is seen that in the accounts of India and of Africa the English Church is not mentioned.

In spite of some things that are commendable in the course we have been considering it is impossible to recommend this series of books to the Sunday schools of the Church. Imperfect books pedagogically, are better than books that are more perfect from this standpoint, but are marked by a lack of appreciation of the Person of our Lord and of the Church He established on earth.

PARISH SKETCHES.

By PENELOPE PENDRIP.

V.—THE G. F. S.

TO see this big roomful of laughing, pretty girls, taking physical culture exercise, doing fancy marching, and playing lively games, you would never think they had been working in factories all day.

Some of them have been bending over machines stitching on endless shirts, some of them rolling cigars, some of them making lace curtains, and others working on tin foil. Most of them have spent their day in badly ventilated rooms. Most have had the loud, incessant noise of whirring machinery in their ears from seven to six. Yet here they are, pleasant and laughing, enjoying their fun with more heartiness than it is possible for girls who never have to work to enjoy theirs. Little pleasures are bigger to them, little things and little gifts mean more to them, and who shall say that they are not the gainers thereby? For it is the little things that make up the most of our lives. It must follow that the greatest amount of happiness is for him who appreciates and enjoys the little pleasures that are either not noticed or purposely ignored by the self-centred and blasé.

I do not know of any other lot of girls who enjoy a cotillion, or a party, or a picnic, or an excursion, as our G. F. S. girls do. I am sure ice-cream tastes almost as good to them as it does to children. Certainly they say their prayers and sing their hymns together in as charmingly natural a manner as any band of children would.

When it comes to dressing dolls for the little mountain children's Christmas, or making aprons for a sale, it is done with real enthusiasm, and one needs only to look at the faces when the rector tells of a sick or unfortunate member, to see the instant sympathy and interest felt by all.

There is wisdom to be learned here, too. Only this morning I brought one of our girls into the rectory to breakfast, after the early service. She had walked a long way, and you ought to have seen the poor little orange and piece of cake she meant to breakfast on, on her way home! I asked her about her brothers. She said Sylvester had given up the plumber's trade, which he had learned, and gone as fireman on a boat.

"Why did he do that?" I asked.

"To sweat his rheumatism out," she replied. "He was laid up for weeks with inflammatory rheumatism last spring, and the doctor said the only thing was for him to go on the boat and sweat it out. Tom did that. He had it awful bad. He went to work as fireman, and now he's an engineer. He ain't had any rheumatism for three or four years."

We can't all be firemen, but—

Speaking of rheumatism; I knew a butcher once who said he had the rheumatiz so bad he could "neither lay, set, nor stand." That has become one of our family proverbs. No matter what we have, if it hurts us much, we say it is so bad we can neither lay, set, nor stand. It is curious how you come to have a kind of affection for old family sayings like that. I wonder if every family has them!

The most pathetic member of our society was Ethel Dense, a nineteen-year-old girl who died a year or two ago. She could neither read nor write. She used to walk two miles along a lonely road to and from the meetings Thursday nights, and "cried like a baby" when she couldn't come. She worked on a "centerpiece," very dirty, and very much puckered because she "didn't have no hooples to embroidery over," but she exhibited her progress every week with great pride. She was the adopted child of a half-Indian woman, and was devoted to her. Her life was an unending round of lifting heavy tubs and washing butchers' aprons and coats.

Her chief joys were her mother, her Church, and the Girls' Friendly Society, and I really believe that the last few months of her life, although she was sick unto death, were the happiest, because of the real friendliness and kindly attentions of the girls. She did them good, too, making a bond of sympathy between them, and calling out their unselfishness and consideration.

I remembered going to see her one day, when, from her bed in the sitting-room, she pointed out a two-quart can half filled with something white, and told me to look at it. It turned out to be "dog's grease," of which she was taking several teaspoonfuls a day, and for which she had discarded the doctor's medicine. Her brother has killed his own dog for her, and her mother had tried out the grease. She said they ate the dog, and "you couldn't tell it from chicken—it was so tender."

While I was there that day a garrulous old Irish woman came in with a shawl over her head, and she and her fat, complacent daughter-in-law and Mrs. Dense and I hobnobbed while Ethel lay on the bed listening.

"I thought you was all dead over to your house," said Mrs. Dense, meaning that they had not been in to see her for some time.

"I was comin' to see you yesterday, M'is Densy," said the old woman, "but just as we was a startin' out, me and her had some words, so I stayed home."

This with a nod towards her daughter-in-law, who took no more notice of the remark than if she hadn't spoken. It was easy to draw the old soul out, and she told all about coming to this country, about where she worked out, "an elegant place where they never turned a key in a lock," and about her courtship, marriage, seven children, and a splintered shoulder bone. One of her daughters, Kate, lived in New York, and had ten children.

"And I suppose she looks as young as any of them," I ventured.

"She does," said the daughter-in-law; "when Kate goes out, she puts on a string of beads, and fixes herself up to date, and she looks as young as her two girls."

The last time I went to see Ethel was on a Sunday, a few days before she died. Five Friendly Girls had got ahead of me. One of them had been reading the Epistle and Gospel for the day, and now they were singing hymns. Ethel requested "Nearer, my God, to Thee." You can imagine what five verses of it, sung by thin, untrained voices and without an instrument, going into a lower key with every verse, must have sounded like; but when we had finished she said with great fervor and appreciation, "Ain't that grand?"

Before the week was out we sang the same hymn at her funeral in church, with the full choir and organ. As we were coming out of the church a stout woman who seemed to know me turned round and said:

"Don't you open her?"

"No," I replied, "we never do."

In a disappointing tone she said, "I thought they always opened them in church."

This procession of friends and the curious around the church to stare at the helpless dead is a thing beyond my comprehension. It seems so indelicate to do it when they can't stare back—like exposing goods in a bazaar.

Now we can leave our Friendly Girls doing their good deeds, day by day, with the prayer that we, like them, may bear one another's burdens as thoughtfully, and with as much gentle consideration.

[THE END.]

OLD TRINITY.

Set in the heart of trade, beside Broadway—
That throbbing artery of city life—
Where hurrying thousands jostle day by day,
One spot there is, free from commercial strife.

Opposing Wall Street, and the power of gold,
God's church stands firm; and pointing to the sky
It teaches still that lesson taught of old,
That man should live as knowing he must die.

Though buildings huge crowd in on every side,
Whose roofs o'ertop the church's lofty spire,
That small green island still resists the tide
Of surging trade, and stands for something higher.

'Midst the mad struggle of the anxious throng,
From wealth's pursuit one edifice is free;
Its presence there reminding us, ere long
But little worth all earthly gains must be.

The hallowed plot of ground on which it stands
Is dotted o'er with tombs. There many sleep
Who strove, where now we strive, with eager hands
To grasp the glittering gold they could not keep.

And who shall say, but many a passer by,
His soul uplifted, learns to feel through this,
That only in man's self true values lie;
His wealth, not what he has, but what he is.

156 W. Seventy-sixth St., New York. GEO. B. MOREWOOD.

THE KINDLY WORD OF PRAISE.

BY LILLA B. N. WESTON.

A LITTLE more praise in the world to-day—a little more genuine, sweetly sincere praise in this world of disillusion and disappointment, give us, good Lord!

It is such a little thing to praise our fellow workers, but do we often do it? Are we not exceedingly careful to avoid it, lest they grow conceited? If we are perfectly honest with ourselves, is it not usually that we are a trifle jealous of their success rather than that we are being careful of their souls' health?

The other day one Churchman observed to another, "Our rector is doing a splendid work, don't you think? The guilds seem so interesting, too, and everybody in the parish seems to want to do all they possibly can to help. Father So-and-so has an inspiring personality and he certainly is the soul of energy."

"Well," replied her neighbor, "he ought to be; that's what he's paid for. If he didn't, he wouldn't be much of a minister. Every rector ought to be full of ambition and ideas and energy; that's their business. I don't think Father So-and-so is anything unusual."

Now, probably he wasn't. But how he would have appreciated that little good word of praise expressed by the first speaker! And it was his due, just as it is due every sincere worker, whether he be a minister or a laborer on the streets. It is extremely ungracious to begrudge praise, and it doesn't tend to make us cheerful or sweet-minded.

We all instinctively exclaim, "Oh, I don't want to be praised!" But there are few normal natures which do not respond to it and expand under it like a plant growing in the sun. Praise is the balm for the hurts of discouragements and censure. It is like the sweet drop of honey after the bitter draught. We should not be so afraid to praise our fellow-beings; it is no disgraceful thing. A man appreciates appreciation no less than a child; often it awakens in him long-slumbering aspirations for betterment and the things of God. One does not necessarily have to go about dispensing praise as a fountain showers water; only a flatterer does so, and to be a flatterer is to be a fool. Nor does one have to praise everyone indiscriminately, for that is not true praise. But to look deeply into a brother's individuality, if only for a moment, and seek out something that is good and adorn it with a kind word—that is what we ought all to do every day.

It is not difficult; everyone has some good trait, some quality that deserves commendation, if we only take the trouble to hunt for it. And it is worth trying, for our own sake, if for no other reason. Every word of praise for our fellow-beings leaves a glow in the heart, a sweet savor in the soul, obtainable in no other way. It makes us pleasant; it keeps us smiling; it lines our clouds with silver and takes away the sting of pain. It makes us cheerful and contented with the world and with God and with the years, and it makes us thank Him every day

that He put us into a world so beautiful and so full of opportunities for good.

Many people claim that they were born with a mission; probably they were. But they take both the mission and themselves so seriously, so solemnly, and go through life with such long-drawn, mirthless faces, that they miss half the beautiful life about them and fail in the greatest of all missions, that of being bearers of sunshine. Life to them is such an awe-inspiring thing that they cannot find a place in it for the lighter side. Yet the lighter side is assuredly a necessary part of every good life. In reaching for the star they miss the rose. God never meant us to pull ourselves up the hill of life as though we were dragging the universe with us by main force; He wanted us to make life as easy as we could and to help make everybody else's life comfortable. Not that He in any sense meant us to shirk or do our tasks half-way or feel above hard work; but He wanted us to bring into our lives all the sunshine and beauty and warmth that we could possibly contrive to create within the boundaries of our own souls. We cannot do this by being sour or narrow or base or by begrudging praise to others. There is such a thing as having a stingy soul.

Frequently we can throw our friend's faults in the shadow by bringing out and praising his good points; for he will unconsciously begin to cultivate the traits that we have praised. It doesn't take long to speak a kind word, but it grows and blossoms like a lily at Easter. And sometimes they come back to us, these kind words we have generously spoken; often we hear of the death of a friend or a chance acquaintance and we recall with a great, warm joy that we were not afraid to praise them while they were with us. That is so much better than to have to recollect that we might have been less reserved and more sweetly kind. It does not pay, too much reserve. It is so easy to freeze a new little desire for improvement and something nearer perfection.

Let not all our praise be merely mental, and let us not lavish all our praise upon our own efforts; we appreciate our motives better than anyone else can, but that is no proof that others have not beautiful and noble motives also. Everyone needs a little praise. No one is too young to deserve it; no one is so old that it will not make life brighter and easier to live.

Let us cultivate it very persistently, dear friends, this habit of speaking a little kindly word of praise to someone every day!

THE WEDDING GARMENT.

BY MARIE J. BOIS.

And when the King came in to see the guests, he saw there a man which had not on a wedding garment. And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

AS we hear the gracious call, "Come, for all things are ready," and obediently hasten in the early morning hours to our Father's house, there to meet with Him at the sacred feast of the Body and Blood of our Lord, let us ask ourselves whether we have put on the wedding garment which He requires of every one of His guests. What is that garment? Surely no other than the garb of repentance and humility, for how else dare we approach Him in His awful purity and holiness? Yet how often do we rush in, where angels fear to tread! How spotted is our raiment in the eyes of Him with whom we have to do! But infinitely tender and merciful is our heavenly Father to His poor, silly children, who fondly imagine they are ready because, as yet, it is impossible for them to know themselves even as they are known, because they cannot understand nor even conceive such dazzling whiteness as that of the robe of innocence and purity.

As the dust of the road soils the walls and darkens the windows of a house, so does the dust of the road of life stain our garments and obscure our vision. Shall we not, then, with blind Bartimaeus cry out, Lord help me . . . that I may receive my sight? And when at last we see the innumerable spots of our boasted self-righteousness, shall we not cast it away from us, imploring Him to clothe us with the only garment acceptable in His sight, Humility?

"Lord, forever at Thy side
Let my place and portion be,
Strip me of the robe of pride,
Clothe me with humility."

WITHOUT the Incarnation, Christianity seems to me a vague idealism.—R. H. Hutton.

Church Kalendar



Jan. 1—The Circumcision.
 " 6—Friday. The Epiphany.
 " 8—First Sunday after Epiphany.
 " 15—Second Sunday after Epiphany.
 " 22—Third Sunday after Epiphany.
 " 25—Wednesday. Conversion of St. Paul.
 " 29—Fourth Sunday after Epiphany.

CALENDAR OF COMING EVENTS.

Jan. 21—Conv. Miss. Dist. Philippine Islands.
 " 24—California Diocesan Convention; Consecration of Rev. Dr. C. S. Burch as Suffragan Bishop of New York.
 " 25—Conv. Miss. Dist. Southern Florida; Consecration of Rev. T. P. Thurston as Miss. Bp. of Eastern Oklahoma at St. Paul's Church, Minneapolis; Consecration of Rev. L. C. Sanford as Miss. Bp. of San Joaquin at the Church of St. John the Evangelist, San Francisco.

MISSIONARIES AVAILABLE FOR APPOINTMENTS.

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ALASKA:

Rev. C. E. BETTICHER, JR.

BRAZIL:

Rt. Rev. L. L. KINSOLVING, D.D.

CHINA.

HANKOW:

Rev. AMOS GODDARD of Shasi.

Rev. PAUL MASLIN of Wuhu.

DEACONESS KATHERINE PHELPS of Wuchang.

JAPAN.

TOKYO:

Rev. C. H. EVANS of Mayebashi.

Personal Mention

THE REV. HENRY BEDINGER of Salem, Mass., sails from New York on January 25th for the Mediterranean by the *Celtic* of the White Star line. He expects to be absent for eight months.

THE REV. FRANCIS E. CARRINGTON of High River, Alberta, Canada, has accepted the position of assistant at St. Thomas' Memorial Church, Oakmont, Pa., and will enter upon his work on April 1st. He will have entire charge of the missions at New Kensington and Sandy Creek.

THE REV. THOMAS W. COOKE, rector of St. Andrew's Church, Dayton, Ohio, has been elected by the diocesan Board of Missions, Archdeacon of Dayton, comprising all the territory in the Dayton Convocation, diocese of Southern Ohio.

THE REV. ROBERT W. EMERSON has relinquished charge of the Church of the Holy Cross, Warren, Ark., and will engage in city mission work in Little Rock under the direction of the Rev. H. N. HYDE, rector of Christ Church. The latter has been appointed priest in charge of St. Margaret's and St. Mark's missions.

THE REV. LLEWELLYN FOLKES has removed from Brookville (diocese of Erie), to Manorville (diocese of Pittsburgh), when he will have charge of work at Red Bank, Ford City, Wayne, and Smicksburg.

THE REV. WM. H. HIGGINS, rector of Laurel, Del., has accepted a call to St. Thomas' Church, Thomasville, Ga., and will enter upon his duties on Quinquagesima Sunday.

THE REV. FRANKLIN C. SMITH has accepted a call to St. Matthew's Church, Grand Junction, District of Western Colorado, to take effect on February 1st.

THE REV. ERNEST W. WOOD, for the last three years assistant at the Church of the Holy Trinity, Philadelphia, Pa., has accepted the rectorship of St. Paul's Church, Montrose, Pa. He will begin his new duties on St. Paul's Day.

ORDINATIONS.

DEACONS.

ATLANTA.—On December 9, 1910, in the Chapel of St. Christopher, Columbus, Ga., by the Bishop of the diocese J. STEWART-BRAITHWAITE, Archdeacon Henderson presented the candidate. In addition to the colored clergy present, the Rev. Messrs. A. E. Day, J. Henry King, and S. M. Pitt, there were present the Rev. S. Alston Wrang, rector of Trinity Church, and the Rev. H. Baldwin Dean of Fort Valley. The new deacon will reside in Columbus as minister in charge of St. Christopher's Church, under the Archdeacon.

DIED.

ASHTON.—At the rectory, Hyde Park, New York, on January 10th, AMOS TURNER ASHTON, D.D., Archdeacon of Dutchess and rector of St. James' Church, Hyde Park.

BAYARD.—Entered into Life Eternal, on Tuesday, January 10, 1911, from his late residence, 105 East Johnson Street, Germantown, Philadelphia, CHARLES MCKEAN BAYARD, eldest son of the late Charles Pettit and Adeline McKean Bayard.

"Having the testimony of a good conscience, in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favor with Thee, our God, and in perfect charity with the world."

LINCOLN.—Entered into Life Eternal at her home in Fern Bank, Ohio, December 23, 1910, RUTH GOODIN LINCOLN, wife of Brig. Gen. Sumner H. Lincoln, U. S. A., Retl. Interment in the National Cemetery at Arlington.

SISTER SUSAN.—Entered into Life eternal at daybreak, January 9th, SISTER SUSAN of the Sisterhood of the Good Shepherd, St. Louis.

"Goal from finished labor
 And anchorage at last."

WELLS.—In Miami, Fla., on January 7th, aged 62 years, Mr. HENRY WELLS of Burlington, Vt., junior warden of St. Paul's Church, Burlington, and a well known citizen and benefactor.

MEMORIALS.

MRS. OLIVER W. PEABODY.

The managers of the Convalescent Home of the Children's Hospital desire to express, however inadequately, their irreparable sense of loss in the recent death of their beloved president, MRS. OLIVER W. PEABODY, which occurred on the last day of the old year at her home in Milton, Mass. Thirty-seven years ago she became a manager of the Home, then known as the Ladies' Aid Association, later was elected vice-president, and finally, in 1892, she became president, a position which she has occupied ever since.

It is difficult to find the right words to describe what she has been to this institution, to which she freely gave so much of her heart, her intellect, and her life. She was an inspiration and example to all those associated with her; the dull routine of monthly meetings seemed illumined by her presence. Her good judgment in all practical matters; her deep religious sense of what was right; her sympathy with the sick and suffering children; her unflinching charm, and delightful sense of humor, ever ready to smooth over any difficulty almost before it arose, all contributed to endear her to her associates, who offer this slight tribute to her memory. At the end of her long and useful life it may be truly said—

"Well done, thou good and faithful servant. Enter thou into the joy of thy Lord!"

ROBERT STUART NEWHALL.

In the late evening of December 9th, 1910, ROBERT STUART NEWHALL entered into eternal rest. Born in the immediate vicinity, a member of the congregation from childhood, as a young man superintendent of the Sunday school, in 1886 becoming a member of the Vestry, and from 1891 Secretary of the Corporation, thoroughly identified with its plans and purposes, his best thought and energies were always given to the uplift and influence of Calvary Church, Germantown. His direct and business-like method is evident in the records of his work as Secretary.

As a man the Church and community have lost one who was a leader in everything that made for good and for Christian edification. Deeply interested in what might humanize and sweeten the lives of men, keenly enthusiastic over all that made for the welfare and development of manly sport, a well-known cricketer of his day, following with intensest feeling the rules and regulations of all athletic exercises, his eye would strike fire when any partiality of decision or any injustice of award fettered the encouragement of that which helped toward righteousness.

Although for some months withdrawn from the activities of a strenuous life, he did not lose interest in its practical affairs, but displayed a patience through suffering in the strength and grace of Him in whom he trusted and believed.

The Rector and Vestry of Calvary Church, Germantown, desire to place on record their appreciation and love of his stalwart, manly character. They will miss his vigorous counsel and advice in the management and direction of all that pertained to the parish, and will cherish the memory of him whose quiet humor and fun lightened many a serious and intricate business, and whose cheerful common sense and devotion often brought hard matters through to a successful issue.

To his wife and family they would extend their earnest sympathy and prayers in our common loss, knowing well that "the souls of the righteous are in the hand of the Lord" and that "their works do follow them."

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

CHAPLAIN wanted for Boys' School, Catholic Churchman, unmarried, able to teach English courses through college entrance. Address IMMEDIATE, care of LIVING CHURCH, 153 La Salle Street, Chicago.

PARISHES looking for CLERGYMEN or for experienced ORGANISTS and CHOIRMASTERS can find what they want by writing the CLERICAL REGISTRY, or CHOIR EXCHANGE, 136 Fifth Avenue, New York.

CURATE wanted: priest's orders; single; good reader. Sunday school and pastoral work chief duties. City parish. City and suburban work. Salary, \$1,000. References. Address S. I. D., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED.

ORGANIST and CHOIRMASTER (married) with thirty years' experience in the ordering of Cathedral and parochial services, desires engagement. Highest credentials. For particulars and testimonials please address R. RUDLAND BODE, 2973 Prairie avenue, Chicago, Ill.

ORGANIST-CHOIRMASTER, thoroughly competent and experienced man, desires change. Fine player, expert trainer of boys and mixed chorus. Churchman. Good organ and salary essential. Address "BACH," care LIVING CHURCH, Milwaukee.

WIDOWED daughter of a Bishop would like a position as housekeeper, companion, or domestic position in Church school or institution in Middle West. Address Mrs. B. TAYLOR ELDER, White's Sanatorium, Freeport, Ill.

ORGANIST and CHOIRMASTER desires appointment in States or Canada. Pupil of Widor, Paris; Conductor, Prize Choir. Mr. SHREAR, A.R.C.M., A.R.C.O., Cathart Parish Church, Glasgow, Scotland.

A YOUNG CHURCHWOMAN who is an experienced city teacher, desires a position on a ranch or farm or in a small school. Address: INSTRUCTOR, LIVING CHURCH, Milwaukee.

ORGANIST-CHOIRMASTER desires position. Good references. Boy or mixed choir. Good organ and teaching field essential. "CANTORIS," LIVING CHURCH, Milwaukee.

POST DESIRED as Organist and Choirmaster by communicant; experienced, with best references. Address MAN., care LIVING CHURCH, Milwaukee.

PRIEST desires work. Good at Church Music. Apply to REV. PERCY DIX, Seguin, Texas.

UNLEAVENED BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

COMMUNION BREADS and Scored Sheets. Circulars sent, Miss A. G. BLOOMER, Box 173, Peekskill, N. Y.

PARISH AND CHURCH.

THE BURLINGTON PIPE ORGAN CO. of Burlington, Iowa, manufacturing one of the very best organs on the market, kindly solicits correspondence with churches desiring to purchase new organs. For solidity of construction, beauty of architecture, and sweetness of tone our organs have no equal. You will save money for your church by corresponding with us before purchasing.

WANTED, an Oak Altar; suitable for chapel use, with ratable, and tabernacle (if possible); minimum dimensions, 5 feet; maximum, 6 feet 4 inches. Would communicate with any parish or individual desiring to donate, or sell at moderate price. Address: CHRIST CHURCH RECTORY, Bordentown, New Jersey.

ALTAR WINES, white or red; four gallons for \$4. Sample package 50 cents. Made from California grapes. Absolute purity guaranteed by chemical analysis. Send postal for descriptive pamphlet. Address EDITOR, THE AMERICAN CATHOLIC, South Pasadena, Calif.

ORGANS.—If you desire an Organ for Church school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

BENEDICTINE.—Short form—set to music by the Rev. J. D. HERRON. Five cents each. Sample copy two cents postage. Growing in favor everywhere. Address the Composer, ST. PAUL'S CATHEDRAL HOUSE, Cincinnati, Ohio.

TRAINING SCHOOL for organists and choir-masters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first Street, New York.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

ORDERS WANTED, by invalided Church worker, for Fair Linens and other linen. Ecclesiastical Embroidery. Address EMBROIDERY, care LIVING CHURCH, Milwaukee.

VESTMENTS WANTED.—Eucharistic Vestments donated to Orphanage Chapel. Address CHAPLAIN, Yorkville, S. C.

FOR SALE, BOOKS.

BOOKS from clergyman's library. Enclose stamp for list, including *International Official Commentary*, 18 volumes, for \$22. Box 362, Shelton, Conn.

TRAVEL.

EUROPEAN TOURS.—Rev. ANDREW J. GRAHAM of Christ Church, Rochester, N. Y., accompanied by Mrs. Graham, will have three parties in Europe next spring and summer. Tour One, via Azores, Madeira, Gibraltar and Algiers, lands at Naples May 12th; Tour Two lands at Rotterdam June 29th; Tour Three lands at Glasgow July 2nd. Mr. and Mrs. Graham are with parties one and two during their entire stay in Europe. Three places in each party are reserved for clergymen or members of their families, at special rates. If interested, send for Booklet.

GRAND TOUR TO HOLY LAND; through all Europe, including Bayreuth Grand Opera; Land of Midnight Sun. All travel and accommodation first-class. Small, select party forming—conducted by Mrs. Virginie Jourdan, accompanied by Dr. Grote, Archaeologist, of Munich. Reference, Rev. W. T. Crocker, rector of Epiphany Episcopal Church, New York. Address Mrs. JOURDAN, 150 Nassau St., Suite 1620, New York. Portions of tour can be taken.

SELECT, cultured, private and moderate priced European Tour covering coronation, by clergyman and wife, experienced (having lived abroad). Special care of young ladies. Number limited. Few vacancies left. Reference exchanged. Address M. K., LIVING CHURCH, Milwaukee.

EUROPE.—FREE TOUR. Rectors and others. Splendid offer for organizing small party. References. Rev. GEORGE NASON, Wilmington, Delaware.

EUROPE.—Splendid tours, select small parties. \$250 up. UNIVERSITY TOURS, Wilmington, Delaware.

EDUCATIONAL.

TWO WOMEN who have had thorough preparation and long experience in teaching would like to be put in communication with a community requiring a girls' school of high educational standard. Address SCHOLASTIC, care LIVING CHURCH, 416 Lafayette Street, New York.

WANTED, one or two children to tutor. Home in rector's family. Moderate compensation. Address ILLINOIS, care LIVING CHURCH, Milwaukee.

MAGAZINES.

KINDLY AID one by sending renewals and subscriptions for the *Ladies' Home Journal*, *Harper's*, and the *Outing Magazine*. Also orders for crocheted mats; any mat duplicated. Lock Box 205, Manassas, Virginia.

PUBLIC ACCOUNTANTS.

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INSTITUTE OF THE MERCIFUL HEALER, TAMPA, FLORIDA.

Home for invalids and sufferers in charge of Clergyman-Physician. All chronic and nervous diseases treated by the latest scientific therapeutics, and the oldest Apostolic method (St. James 5:14). Daily celebration. Address Rev. Dr. CAMPBELL, 503 S. Boulevard.

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BOYD COTTAGE, Miami, Florida. Private boarding house, pleasant, airy rooms; broad verandas, well kept table; desirable and homelike place; near Boulevard and Biscayne Bay. Open now. Near parish church. Rates on application. MISS A. L. FETTING, *Proprietress*.

NOTICES.

THE PENSION AND RELIEF OF CLERGY, WIDOWS, AND ORPHANS.

From a Bishop:—"For myself and for the diocese I want to thank you and the officers of the Clergy Relief Fund for the generous appropriation for the pension of (two or three clergymen). A heavy load has been lifted from my heart and mind."

From a Bishop:—"I am most thankful for the appropriation for the pension of the Rev. . . . If ever a man deserved it he does. He has struggled hard and has worked when he did not have strength till it has become impossible to work longer. The appropriation has taken a load off my shoulders and has made my life happier. It is dreadful to think of a noble, intellectual, gifted, hard working, industrious man ending his days in a starvation camp."

From a Presbyter:—"You have long known of that poor man in the *Pilgrim's Progress*, where a poor man was struggling up the hill with a heavy load on his back, and all at once it tumbled off, and he went on happy and light-hearted after that. Well, that's just the thing that took place when I read your letter with the enclosed check increasing my pension—a burden just dropped from my heart. That's all I can say just now, except—I thank the heavenly Father, I thank the trustees, and I thank you, for cutting the cords that held the load on my heart, and let it go! As I wrote you, I have been compelled to retire from active work after over a half century of labor in the vineyard, and I am now living with my only son."

THE GENERAL CLERGY RELIEF FUND,
REV. ALFRED J. P. MCCLURE, *Treasurer*,
Church House, Philadelphia, Pa.

The Field is the World.
In its endeavor to fulfil its trust, the Church, through

THE BOARD OF MISSIONS

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And in 41 Dioceses and 22 Districts in the United States.
\$1,200,000 is needed this year to meet the appropriations.

Full particulars can be had from
The Corresponding Secretary,
281 Fourth Avenue, New York.
GEORGE GORDON KING, *Treasurer*.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

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A society of Bishops, Priests, Deacons, and Laymen, organized for the Maintenance and Defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. Summary of Principles: The Historic Church, The Ancient Faith, The Inspired Scriptures, Grace through the Sacraments, No open pulpit, No marriage of Divorced Persons. President, MR. CLINTON ROGERS WOODRUFF. For further particulars and application blanks, address the Corresponding Secretary, REV. ELLIOT WHITE, 960 Broad Street, Newark, N. J.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

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No. 302—Prayer Book. Same size as above, maroon cloth, red edge, \$25.00 per hundred.
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No. 303—The Pointed Prayer Book, authorized by General Convention. \$24.00 per hundred.
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BOOKLET CALENDARS.

We have a few Booklet Calendars left after the holiday orders which we will sell at half price. The titles are *Bells Across the Snow*, *Little Town of Bethlehem*, *Mizpah*, and the *Magnificent Calendars*. All Nister's most beautiful work, old missal style of illuminating. Price of each 50 cents. This remainder of stock, 25 cents each, postpaid. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

THE LIVING CHURCH

may be purchased, week by week, at the following places:
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Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.)
Thos. Whittaker, 2 Bible House.
E. S. Gorham, 37 East 28th St.
R. W. Crothers, 246 Fourth Avenue.
M. J. Whaley, 430 Fifth Avenue.
Brentano's, Fifth Ave. above Madison Square.

BROOKLYN:
Church of the Ascension.

BOSTON:
Old Corner Bookstore, 27 Bromfield Street.
A. C. Lane, 57 and 59 Charles Street.

SOMERVILLE, MASS:
Fred I. Farwell, 34 Summer Street.

BALTIMORE:
Lycett Stationers, 317 North Charles Street.

PHILADELPHIA:
Jacobs' Book Store, 1210 Walnut Street.

WASHINGTON:
Wm. Ballantyne & Sons, 428 7th St., N. W.
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ROCHESTER:
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MILWAUKEE:
The Young Churchman Co., 484 Milwaukee St.

CHICAGO:
LIVING CHURCH branch office, 153 La Salle St.
A. C. McClurg & Co., 215 Wabash Avenue.
The Cathedral, 117 N. Peoria St.

ST. LOUIS:
E. T. Jett Book & News Co., 806 Olive St.
Phil. Roeder, 616 Locust St.
Lehman Art Co., 3526 Franklin Ave.
Wm. Barr Dry Goods Co., 6th and Olive Sts.

LOUISVILLE:
Grace Church.
St. John's Church.

LONDON, ENGLAND:
A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W. (English agency for all publications of The Young Churchman Co.)
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KINGSTON, JAMAICA:
Jamaica Public Supply Stores.

It is suggested that Churchmen, when traveling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

LONGMANS, GREEN & CO. New York.

The Prayer Before the Passion, or Our Lord's Intercession for His People. A Study Exegetical and Practical in the Seventeenth Chapter of the Gospel According to Saint John. By the Rev. James S. Stone, D.D., Rector of St. James' Church, Chicago. Price, \$1.50 net.

The Spirit of Power, As seen in the Christian Church of the Second Century. By Ernest Arthur Edghill, M.A., Sub-warden of the College of St. Saviour in Southwark and Wilberforce Missioner; Sometime Scholar of King's College, Cambridge. Price, \$1.40 net.

THE MACMILLAN CO. New York.

God and Life. By John Hunter, D.D. (Glas.), D.D. (Tufts, U. S. A.), Trinity Church, Glasgow. Price, \$1.75 net.

FUNK & WAGNALLS CO. New York.

History of Socialism in the United States. By Morris Hillquit, Author of *Socialism in Theory and Practice*. Fifth Revised and Enlarged Edition. Price, \$1.50 net.

PAPER COVERED BOOKS.

LONGMANS, GREEN & CO. New York.

The Training of the Twig. (Religious Education of Children.) By the Rev. C. L. Drawbridge, M.A.

EDWIN S. GORHAM. New York.

The American Church Almanac and Year Book for 1911. Volume LXXXI. Edwin S. Gorham, Publisher, 37 East Twenty-eighth street, New York City. Price 50 cents in paper, 75 cents in cloth.

PAMPHLETS.

Protestantism. By Leighton Parks, Rector of St. Bartholomew's Church, in the City of New York. [Published by The Protestant

Episcopal Society for the Promotion of Evangelical Knowledge.]

Social Religion: A Discussion of the Place of Social Welfare in a Religious Program. An address delivered before the Friends' General Conference, Ocean Grove, New Jersey, July 7, 1910. By Scott Nearing, B.O., B.S., Ph.D., of the Department of Economics, Wharton School, University of Pennsylvania. Author of "Social Adjustment." [Price, 15 cents.]

Vermont. A Poem. By Wendell Phillips Stafford, Litt.D.

He is Most Blest. Third Edition Enlarged. A Series of Tracts consisting of Great Mediocrity, Fresh Joys and Thanks, An Abused Gift, Unchain the Eagle, Not All Gloom, He is Most Blest, In the Outer Harbor. By R. H. Fitzhugh, Lexington, Ky.

Constitution and Canons for the Government of the Protestant Episcopal Church in the United States of America. Adopted in General Conventions, 1789-1910. [Printed for the Convention, 281 Fourth avenue, New York.]

The Church at Work

MATRICULATION AT SEABURY.

THE ANNUAL matriculation service at Seabury Divinity School took place as usual on the Feast of the Epiphany, the Bishop of Minnesota officiating and delivering the address. Seven men were matriculated. At the same service the degree of Bachelor of Divinity, *honoris causa*, was conferred on the Rev. Charles H. Evans, a priest of the missionary district of Tokyo, and a graduate of Seabury.

PARISH HOUSE COMPLETED IN OCONOMOWOC, WIS.

THE ACCOMPANYING photograph shows the recently completed parish house for Zion

Junior Auxiliary and the Sunday school Auxiliary of the diocese was held in Emmanuel Church, Baltimore. The Rev. R. F. Humphries delivered an interesting address on "The Flag of the Cross, the Banner of Jesus Christ." Bishop Coadjutor Murray also made an inspiring address on "The Missionary Spirit."

At 8 o'clock in the evening, the annual missionary mass meeting was held at the Lyric, the largest music hall in the city, which was filled with an audience of between two and three thousand, all the Episcopal churches of the city and vicinity being closed in order to allow their congregations to attend. Bishop Coadjutor Murray presided,

address was by the Bishop of Indianapolis, on "Opportunities and Encouragements." The addresses were interspersed with hymns sung with splendid effect by the large audience, and led by Mr. Hobart Smock, choirmaster of the Church of the Ascension, Baltimore.

JUSTICE LAMAR ADDRESSES CHURCHMEN.

FOLLOWING a series of conferences on missions in Augusta, Ga., at a banquet held in the Hotel Genesta, the Hon. Justice Lamar of the Supreme court of the United States, made a most interesting address embodying the history of the founding of St. Paul's Church in 1750, its early struggles and vicissitudes, its ministers and people. Twice destroyed in war, once in the Cherokee strife and again in the Revolution, the present church stands on the actual site of old Fort Augusta. Judge Lamar's address included the reproduction of letters 160 years old brought to light through his personal efforts in Lambeth Palace library, and the minutes of the trustees of the S. P. G. and of the council making grants for the furnishing of the church, its endowments and support during the years preceding the Revolutionary war.

OPENING OF GRACE CHURCH PARISH HOUSE, GRAND RAPIDS, MICH.

GRACE CHURCH parish house, Grand Rapids, Mich., was opened with a service of blessing on Sunday, January 8th, and several receptions were held for the people of the parish and the Church people of the city on the days following. This is the culmination of plans in the mind of the rector, the Rev. F. R. Godolphin, ever since he took charge of the parish about four years ago, and is a credit to him and to the congregation. The edifice is adjoining the church and close to the rectory. It has a frontage of 103 feet and a depth of 77 feet; there are three stories and a basement. There are various rooms, including a study for the rector, while the main auditorium has a seating capacity for 600 persons. In the basement are a gymnasium, billiard room, and shower baths, etc. The whole property has cost \$28,000 and only \$4,000 debt is left, which it is planned to raise promptly. With this new structure Grace Church now has a fine working plant, church, rectory, and parish house being on the same lot and all heated from one central steam heating plant in the newly erected edifice.



ZION CHURCH AND THE NEW PARISH HOUSE, OCONOMOWOC, WIS.

Church, Oconomowoc, Wis. The new building was formally opened on Wednesday evening, January 4th. Supper was served in the gymnasium to over two hundred people.

"MISSIONARY DAY" IN MARYLAND.

THE FIRST Sunday after the Epiphany was observed in the diocese of Maryland as "Missionary Day." In the morning the services of most of the churches were of a missionary character, with special sermons on different phases of missionary work. At 3 in the afternoon, the annual service of the

and in his opening remarks referred feelingly to the absence and serious illness of Bishop Paret and Mrs. Paret, and of the great loss the diocese had sustained by the death of Mr. S. J. Hough, and offered appropriate prayer. Four very strong and inspiring addresses were made, Bishop Murray made the first on "Church Extension, Its Needs and Opportunities, Especially in the Diocese of Maryland." Mr. W. R. Stirling of Chicago, a member of the new Board of Missions, spoke on "The Forward Movement." The Rev. Robert H. Andrews, missionary at Akita, Japan, spoke of "Missionary Work in Japan," and the last

THE NEW CHRIST CHURCH, NORFOLK, VA.

THE OPENING service in the new Christ Church, Norfolk, Va., was held on Christmas Day. Elizabeth River parish, of which this is the parish church, was founded soon after the first settlement of the Colony. The first record of the Church dates back to 1637.



INTERIOR OF CHRIST CHURCH, NORFOLK, VA.
[Shows curtain in place of the Reredos, which has not been completed.]

The record of the laying of a corner-stone, June 24, 1800, was found on a copper plate deposited in the cornerstone of the old church which the congregation has just abandoned. The inscription on this plate closes with the following quaint sentence: "... William Rowe and Emmanuel Quinn, undertakes, which God prosper." The church referred to on this plate was destroyed by fire March 9, 1827. The cornerstone of the present old Christ Church was laid June 20, 1827, and the cornerstone of the new church was laid on SS. Simon and Jude's Day, 1909, an account of which may be found in THE LIVING CHURCH of November 13, 1909.

At the early celebration the chapel altar was blessed by the rector. The Bishop of the diocese blessed the high altar at the late celebration, the crucifer carrying the magnificent processional cross, which was given by the local chapter of the Brotherhood of St. Andrew, was followed by forty boy choristers and fifteen men, then two of the candidates for Holy Orders from the Church, Mr. Edward Burgess and Mr. Duval Gwathmey, the Rev. James W. Ashton, D.D., of Olean, N. Y., the rector, the Rev. Francis C. Steinmetz, the curate, the Rev. Azeal Coates, and Bishop Randolph. The sermon was preached by the Bishop.

At 4:30 p. m. the full choral evensong was sung by the Rev. David W. Howard, rector of St. Luke's Church, after which a solemn *Te Deum* (Gounod's arranged by Surette) was sung. The rector, the curate, and the assistant minister were before the altar during the rendition of the *Te Deum*. The choir, under the direction of Mr. J. J. Miller, A.G.O., organist and choirmaster, acquitted itself splendidly.

The organ is the second largest south of Philadelphia. It is divided, being placed in three parts of the building, on the decani and cantori sides of the choir, in the clerestory, and in the west end tower. Its cost was about \$20,000.

The nave of the church is 150 feet long

and 55 feet high, the rood beam over the choir steps being the only break in the length of the building. Of the two aisles one is specially treated as a chapel. This part of the building and its furniture and windows form a memorial of the Selden family of Norfolk, the present members of which are the donors. The altar and reredos are made of Caen stone. In the central panel of the

rail of rosario marble and Caen stone was given by Miss Sue Ingram, in memory of the Ingram family. There are six parclose screens separating the choir from the aisles, also made of Caen stone and most beautifully carved. The Bishop's throne in the sanctuary is worked into the screen, with the arms of the diocese, which are also the Bishop's episcopal seal, overhead completing the middle panel. On the epistle side of the sanctuary are three clergy seats in stone. The altar lights were given by the ladies of the church in loving memory of the Rev. O. Sievers Barten, D.D., rector from 1865 to 1897.

There are fourteen windows in the clerestory similar to those in the Cologne Cathedral. They were made by Mayer & Co. of Munich. The great east window, also made by Mayer, is a beautiful and original study of the *Te Deum*. It was given by the Gwathmey family in memory of the Gwathmey and Tayloe families. The windows in the aisles, by the same artist, will depict the great festivals and incidents in our Lord's life. The pulpit, in stone, massive and handsomely carved, was given in memory of the Livingston family of Virginia. The Litany desk, of the same carving as the choir stalls, was given by Mrs. Sadie Zane in memory of her daughter. The sanctuary floor is paved with rosario and Tennessee marble; the aisles and choir are paved with imported Welsh red quarry tile. The interior is of Indiana limestone.

The church is imposing, the architecture being early English Perpendicular Gothic, the giant tower rising 130 feet and being surmounted by 16 limestone pinnacles finely carved. The exterior is of Port Deposit granite trimmed with Indiana limestone. On the outside in the niche on each side of the main doorway are the traditional statues of SS. Peter and Paul. In the gable over the chapel entrance is a statue of St. Stephen. Over the main gable in the west end is a large statue of our blessed Lord. The building is absolutely fireproof throughout, the only woodwork being the pews and roof. It



CHAPEL OF CHRIST CHURCH, NORFOLK, VA.
[A Memorial to the Selden Family.]

stone carving, a faithful copy of Da Vinci's Last Supper, the gift of Mrs. Fergus Reid. Between the sill of the large east window and the panel has been hung a great curtain of blue tapestry for the present, until the reredos has been completed. The sanctuary

is steam heated and electric lighted, the lights being controlled by a switchboard of fifty keys. The section of the parish house also completed contains the working sacristy, rector's study, and temporary choir room. Watson & Huckel of Philadelphia were the

architects and E. Tatterson the builder, but owing to the continued illness of the builder, the rector, who is chairman of the building committee, finished the construction. This building will ever remain as a lasting monument of the love of the people of the parish, of the untiring efforts of the building committee, and more especially of the rector, the Rev. Francis C. Steinmetz, whose business acumen, knowledge of art and construction, and sound Churchmanship made this building possible.

FORTIETH ANNIVERSARY OF THE CHURCH AT WEBSTER, MASS.

THE FORTIETH anniversary of the consecration of the Church of the Reconciliation, Webster, Mass., was observed with special services and social gatherings. The rector preached an historical sermon, January 1st. Tuesday seven clergy with the Bishop took part in the office of Institution in the morning, while at night a guild service was preceded by a procession of choir, clergy, vestry, and six organizations. A magnificent processional cross, a memorial, was used for the first time. Archdeacon Brown of New London, a former rector, preached, Archdeacon Sniffen gave helpful greetings, and the Bishop presenting choir awards and addressed the congregation which filled the church in spite of a downpour of rain. A largely attended reception followed to greet the Bishop and visiting clergy. On Wednesday night seventy-seven men sat down to a banquet, when stirring addresses were made on "Social Service," by Mr. Spaulding Bartlett, a member of the diocesan committee on this work; on "The Lord's Day," by Judge Clark; on "Church Going," by Mr. Jesse Prescott; and on "Coöperation with God," by the Rev. J. Chauncey Linsley of Connecticut. Mr. Hurlbut, senior warden and delegate to the General Convention at Cincinnati, was toastmaster. It was decided to organize a men's club.

CHURCH DEDICATED IN ST. LOUIS.

THE NEW Church of the Redeemer at St. Louis, Mo. (Rev. Edmund Duckworth, rector), was dedicated on January 1st. The first service was a celebration of the Holy Communion by the rector, sixty communicants receiving the Blessed Sacrament. The dedication service proper was at 11 o'clock, when the congregation crowded the church to the doors. The service was conducted by Bishop Tuttle, assisted by the rector. A short historical address was made by Mr. E. C. Simmons, the donor of the church. The parish of the Redeemer is the result of the union of two parishes, the old Redeemer parish and St. James'. St. James' Memorial Church was built in 1900 and was the gift of Mr. E. C. Simmons in memory of his daughter. The new church building was constructed by taking down St. James' Church and re-erecting it upon the splendid lot owned by the parish of the Redeemer at Euclid and Washington avenues. The entire cost was borne by Mr. Simmons.

MEMORIALS, GIFTS, AND BEQUESTS.

AT ST. JOHN'S CHURCH, Detroit, Mich., was dedicated and used for the first time on the Feast of St. Stephen, 1910, a complete new set of altar linen, and a "red array" for the feasts of martyrs and of the Holy Spirit. The whole was given by Mrs. Frederick B. Stevens in memory of her mother and her aunt, two Churchwomen once prominent in the work of the parish—Emily L. Comstock Shipman, mother of the donor and wife of Ozias Williams Shipman, for eleven years vestryman of St. John's parish, who entered into rest March 9, 1885, and Mary Elizabeth Fuller Comstock (Mrs. Sanford Comstock), sister of Mrs. O. W. Shipman, who passed

away on March 5, 1899. The gifts consist of silk veil and burse, stole, missal markers, pulpit antependium and lectern markers. The markers are of corded silk, those for the lectern bearing the monogram *Chi Rho*, those for the missal *Iota Eta Sigma*.

THE LIBRARY of the Berkeley Divinity School, Middletown, Conn., has recently been enriched by a gift from the Rev. John Binney, D.D., now for thirty-seven years professor in the school, and for the sixteen years preceding 1908 its vice-dean and dean. The gift includes more than a hundred and forty items, dealing almost exclusively with Oriental languages and their literature, collected by a brother of the donor, the late William Johnson Binney of Philadelphia, and also the great *Corpus Inscriptionum Semiticarum* in twenty-eight parts. The volumes are mainly texts, grammars and lexicons.

THE WILL of John Dougan, who died November 12, 1909, at Willimantic, Conn., was filed on Wednesday last in the New York Surrogate's office. Mr. Dougan leaves \$1,000 to each of the following institutions: Little Missionary Day Nursery, No. 83 St. Mark's Place; Protestant Home; Young Men's Christian Association; General and Marine Hospital, St. Catharine's, Ontario; Skin and Cancer Hospital; Orange Memorial Hospital, Orange, N. Y.; and Penn Normal Industrial and Agricultural School of St. Helena Island, S. C.

ON JANUARY 10th there was unveiled on the walls of the choir room of Grace Church Utica, N. Y., a fine, large portrait of J. Francis Day, who for twenty-six years was the faithful and efficient choirmaster and organist of the parish. The picture was provided by members of the choir, most of whom had sung in the choir under Mr. Day, both as boys and mature men, during all these years. Mr. Day was present, but was completely surprised.

A VALUABLE fald-stool book, the gift of Miss Florence W. Fulton of Bryn Mawr, Pa., in memory of her father, the Rev. John Fulton, D.D., formerly editor of the *Church Standard*, was given on Christmas Day to the Church of the Holy Trinity, Bellefontaine, Ohio. The presentation was made by Dr. Benjamin B. Leonard of West Liberty, an intimate friend of Dr. Fulton's.

MISS ELIZABETH SHAW, who died recently, left \$500 to St. Luke's Church, Dixon, Ill., in memory of her sister, Katherine Shaw Bethea, wife of the late Judge S. H. Bethea of the United States Circuit court.

BY THE WILL of Miss Mary D. Robinson, who died January 5th, St. Bartholomew's Church, Baltimore, Md., is bequeathed the sum of \$5,000.

TWO CLERICAL ANNIVERSARIES.

THE REV. JAMES SLIDELL, rector of St. John's Church, Milwaukee, commences his twentieth year as rector of that parish on January 19th. When he went to the parish it was in an impoverished condition, the outlook was anything but a bright one, and the results achieved have been most encouraging. A new rectory and guild hall have been built, a fine organ installed, and the church has been remodelled, at a total expense of \$30,000. Owing to the influx of a large foreign element, consisting mostly of Greeks, Poles, and Slavonians, with the result of the work being placed largely on a missionary basis, it has quite recently become necessary to raise an endowment fund for the parish, and in a short time the sum of over \$2,000 has been collected towards this object by the indefatigable efforts of the rector. Yet in spite of the continued drift from the parish of so many of the older residents and supporters of St. John's, it is in an excellent

condition, the present number of communicants being reported as 300. During his nineteen years of work Mr. Slidell has baptized 410, 406 have been confirmed, and the burials have numbered about 450. Bishop Webb visited the church on January 15th and confirmed a class of twenty-two.

THE REV. J. T. ROSE has just celebrated the twentieth anniversary of his rectorship of St. Peter's Church, Cazenovia, N. Y. A banquet was given in his honor on January 3d, at which over 100 guests were present. A letter was received from Bishop Olmsted regretting that his absence in New York made it impossible for him to be present and sending his congratulations. Letters of congratulation were also read from Bishops and other clergy and prominent laymen all over the country. Mr. Rose's parishioners evinced their appreciation of his services in a substantial way in the form of a check for a handsome sum of money. Mr. Benjamin S. Gibbs, who has been sexton of St. Peter's Church for twenty years, was also given a testimonial in remembrance of his years of service.

GROWTH OF THE MASSACHUSETTS CATHEDRAL FUND.

THE ANNUAL meeting of the Cathedral Chapter of the diocese of Massachusetts was held in Boston on January 9th, and it was reported that the Cathedral fund left by Miss Mary Sophia Walker now amounts to \$1,112,000, which was \$42,344 more than the fund was reported a year ago. The increase in the previous twelve months had been \$41,065. The bequest in the will of Mrs. Oliver W. Peabody of the residue of her property to the fund doubtless will make a handsome addition, as it is believed that her estate will eventually figure out considerably more than anticipated. The old officers were elected, viz: Harry Burnett, treasurer; Charles G. Saunders, chancellor; and the Rev. Dr. D. D. Addison, clerk.

PAROCHIAL IMPROVEMENTS.

A NEW ORGAN costing nearly \$15,000 has just been installed in St. Mark's pro-Cathedral, Grand Rapids, Mich. It was first used on Christmas Day, but now is fully complete and is giving great satisfaction. While raising the funds for this organ the congregation determined to raise enough more to pay off a floating debt of several years' accumulation, and so a double joy attends the parish in the added knowledge that St. Mark's is entirely free of all indebtedness. The organ is given as a memorial to Mrs. Church, for many years the organist of the parish, and to Mrs. P. C. Fuller, who entered the life beyond a few months ago.

AT THE annual meeting of All Saints' Church, Brookline, Mass., of which the Rev. Dr. D. D. Addison is rector, it was decided to proceed immediately with the building of a rectory to cost \$30,000. It was reported that during the year the parish has spent \$70,000 in construction on both the church and the parish house, and that it now owns property to the value of \$200,000. The wardens and vestrymen elected were practically the same as last year.

GRACE CHURCH, Ravenna, Ohio (the Rev. Francis McIlwain, rector), has recently undergone a thorough repair, and the interior has been tastefully redecorated, at a cost of \$800.

CHURCH DEDICATED AT EDGEWOOD, R. I.

THE SMALL but attractive stone church of the Transfiguration at Edgewood, R. I., was ready for dedication but not for consecration on Sunday, January 8th, when Bishop Perry

made his first visitation in the diocese and confirmed his first class. A very large congregation assembled long before the time for the service to begin. In the chancel with the Bishop was the rector, the Rev. Levi B. Edwards (who was advanced to the priesthood in Philadelphia at the same service at which the Bishop was made a deacon, the Bishop's father presenting them both); the Rev. James De Wolfe Perry, D.D., the Bishop's father; Rev. Calbraith B. Perry, the Bishop's uncle, and the Rev. Samuel H. Webb, the secretary of the Rhode Island Convention. The musical portion of the service was well rendered by the choir of men and women which has just been augmented and vested, and a good class of adults was presented for confirmation.

This church is a great addition to the beautiful suburban district and the parish has every prospect of future strength and usefulness. The old church has been transformed into a rectory and is attached to the church, while the basement of the church has been fitted up for the Sunday school with parish rooms and other facilities.

SOON TO BECOME A PARISH.

AT THE annual meeting of All Saints' Church, Attleborough, Mass., it was announced that as the church had advanced beyond the classification of a mission application would immediately be made to the diocese for recognition as a full-fledged parish. The report of the Sunday school superintendent showed the school to be in a flourishing condition.

A MODEL WILL.

THE EXECUTORS of the will of the late Mary Rhinelander King, who died at Great Neck, Long Island, August 12, 1909, have filed an accounting. Nearly \$1,000,000 was given to Church charities. Her will began with the Apostles' Creed, and contained a short prayer asking for forgiveness of her sins, and returning thanks for all the happiness and comfort her money had given to her. Miss King ordered that all personal loans made by her on which she held security be considered cancelled. Her sisters, her brother-in-law, some friends, and cousins were well remembered. A large bequest was made to the Domestic and Foreign Missionary Society.

"YOUNG MEN AND MISSIONS."

ON WASHINGTON'S BIRTHDAY, 1911, a limited number of young men of the parishes and missions of New York City and diocese have been invited to a private view, under the direction of Canon Jones, of the Cathedral and chapels of St. John the Divine. At 3:45 the young men will be presented, by delegations, to the Rev. Dr. Charles S. Burch, Bishop Suffragan-elect, who will extend greetings and make an address on the subject of "Young Men and Missions." Bishop Greer has been invited, and at this date Archdeacon Nelson and several diocesan clergy have accepted invitations to be present. The Hope Farm Choral Band, made up of small lads from Bishop Greer's splendid rectory, Hope Farm, will sing their first songs before a New York audience. Details of the view and presentation are in the hands of the seabury Society of New York, but members of the Junior Clergy Missionary Association and the Church Club of New York, as individuals, are assisting. The aims are to bring representative young men of as many parishes and missions as possible into personal acquaintance with the new Bishop Suffragan, who under the Bishop of the diocese is to be their leader, and to increase interest on the part of young men in missions in the diocese and the diocese's contributions of men and money to missions in the whole world. Following the Cathedral view the

presentations and address will be made in the Choir School of Synod Hall. Some ladies of the diocesan Auxiliary to the Cathedral have been asked to attend as patronesses.

ANOTHER CHURCH OPENED ON LONG ISLAND.

ON THURSDAY evening, January 12th, the new Church of the Advent, Seventy-fourth street and Seventeenth avenue, Bath Ridge, L. I., was formally opened. The arrangements were in charge of the Rev. V. D. Ruggles, rector of St. John's Church, Ocean Parkway. The music was sung by the combined choirs of St. John's and St. Jude's, Borough Park. Besides Father Ruggles, the Rev. J. H. Sattig, Rev. Henry S. Sizer, Rev. Clarence M. Dunham and Archdeacon Duffield of Queens and Nassau were present. The Rev. Dr. Berry celebrated the Holy Communion on Thursday morning, and also made an address at the night service.

ANNUAL CONVENTION OF THE C. A. I. L.

THE ANNUAL convention of the Church Association for Advancement of the Interests of Labor, held in New York in the Church of Beloved Disciple January 10th, began with a celebration of the Holy Communion at 9:30. The day sessions were held in the parish house, the Rev. Henry M. Barbour, first vice-president, in the chair. The report of the recording secretary, Miss Lenore Stoepler, showed meetings held to consider the shirt-waist strike, distribution of population, and congestion in cities. The chairman of the legislative committee, Miss L. Y. Foster, offered the following suggestions, which were unanimously adopted: Prohibiting children from going into factories to receive or deliver work made in tenement houses; that no child between the age of 14 and 16 years be permitted to operate or assist in operating power machinery of any kind; that those having employment certificates be required to present themselves at the department of Health every six months for physical examination as to their fitness to perform the work required of them at that time (the report stated the belief that at least 50 per cent. of certificates would be revoked); systematic fire drills in factories where more than twenty-five persons are employed. A report from the chairman of the Church and Stage committee (Mr. J. C. Pumpelly) regretted that there had been, during the past year, no improvement looking to the better observance of a day of rest in the week for actors. A report for the Organized Labor committee gave a summary of important events in the labor world during the year, and in consideration of the strikes involving public corporations, it was the sense of the convention that more effective arbitration is necessary. The report of Dr. Annis S. Daniel, chairman Tenement House committee, stated, among other things, that the new-law tenements are many of them in bad sanitary condition, built hastily and of poor material, and, therefore, rapidly wearing out. Times have been bad, and added to this, there have been numerous strikes, some of which were at first apparently successful, but the workers are gradually going back to the old familiar conditions. Preventable diseases, such as tuberculosis and pneumonia, have increased. Thousands of dollars are used to cure these diseases, but making light dark rooms, as provided by law, is extremely slow. More money is used for charity and alms-giving by the public. While the people attend in enormous numbers the numerous moving picture shows, attendance in churches and synagogues has decreased.

Mr. J. C. Pumpelly followed with his report as delegate to committee on Congestion of Population in New York and at the close

of the report a resolution was carried commending the recommendations made by the commission on Congestion of Population as to the height of buildings, the increase of tax on land in proportion to that on buildings, on improvements for the securing of part of the increase of land values, and for providing more lines of cheap transit to and from districts where land is less expensive.

In the election of officers, Bishop Greer was reelected president and Archdeacon Burch, Bishop Suffragan-elect, first vice-president, in place of the Rev. Henry M. Barbour, resigned.

The conference of the evening was held in the parish hall of the Church of the Holy Communion on the subject of "Prevention of Strikes Through Effective Arbitration." The speakers were Archdeacon Nelson, Mr. Edward Gould (who represented the Teamsters' Brotherhood), Mr. W. C. Rogers of the New York Bureau of Arbitration, and Mr. F. S. Tomlin, secretary of conference on Workingmen's Compensation.

FATHER FRERE, C.R., TO HOLD MISSION IN BROOKLYN.

BEGINNING on the Friday before Palm Sunday, April 7th, and continuing until the following Friday, the Rev. Father Frere, Superior Community of the Resurrection, England, will preach a mission in St. Paul's church, Clinton and Carroll streets, Brooklyn. Additional interest in the mission sermons may be found in the remark of a well-known New York clergyman who described Father Frere as "the greatest ecclesiastical intellect that has ever visited this country." The missionary will also visit Toronto, Canada, while on this side of the Atlantic.

BISHOP PARET BEREAVED.

THE SAD NEWS was received on Monday, January 16th, of the death of Mrs. William Paret, wife of the Rt. Rev. William Paret, D.D., Bishop of Maryland, who passed away on the afternoon of Sunday, the 15th. The condition of the Bishop himself is still very critical. He is 84 years old and is suffering from a severe attack of pneumonia.

BISHOP ROWE DEFENDS THE ESQUIMAUX.

THE BISHOP OF ALASKA in the course of a sermon delivered in St. Mark's church, Seattle, Wash., on Sunday, January 8th, vigorously challenged Captain Robert E. Peary's recent assertion in a magazine that it is a mistake to attempt to spread civilization among the Esquimaux or to attempt to Christianize them.

"Captain Peary may be an authority on the north pole, but he is no authority in the matter of the religion or the morals of a people," said the Bishop.

"I absolutely challenge his statement that it is useless to attempt the spread of Christian civilization among the Esquimaux. I know the Esquimaux. I have been among them for the last fifteen years and know the shore tribes, the Indians of the interior, and the Esquimaux of the Bering Sea, and I have come to a conclusion directly opposite to that reached by Captain Peary.

"If any people in the world need help, it is the Esquimaux. They are fine to teach. They are docile and dependable and can be developed into a splendid race."

BISHOP VINTON CRITICALLY ILL.

THE RT. REV. DR. ALEXANDER H. VINTON, Bishop of Western Massachusetts, is reported to be critically ill of pneumonia. A consultation of physicians was held on Monday, January 16th.

ATLANTA.

C. K. NELSON, D.D., Bishop.

Deaconess Set Apart—Other Diocesan Items.

TO THE THREE deaconesses of the Order of St. Katherine there was added a fourth, Sister Elinor, who was set apart as a deaconess in the Bishop Beckwith chapel of the Appleton Church Home on the Feast of the Circumcision. The Rev. C. H. Lee, chaplain of the home, presented the candidate and the Bishop received her and made an address. The Rev. Mr. Bunting and several of the clergy and laity of the churches in Macon were present.

CHRIST CHURCH, Macon, will have a mission February 8-19th, to be conducted by the Rev. Edmund Duckworth of St. Louis.

THE UNITED Lenten services for Atlanta will be arranged for by the B. S. A., by request of the Clericus.

BISHOP BRATTON preached at All Saints', Atlanta, on the Feast of the Circumcision and was the guest of friends for a short stay in the city.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Lectures Under Auspices of the Catholic Club.

THE CATHOLIC CLUB of the diocese is conducting a series of lectures at the St. Francis Hotel, San Francisco, on the general subject, "Obstacles to Unity." The first was held on January 12th, the speaker being the Rev. W. N. Friend (Presbyterian). Other speakers announced are as follows: February 9th, the Rev. John W. Sullivan (Roman Catholic), professor in St. Patrick's Seminary, Menlo Park; March 9th, the Rev. E. R. Dille (Methodist), pastor of the Central Methodist Church; April 20th, the Rev. T. N. Paschkovsky (Eastern Catholic), rector of Russian Church of the Holy Trinity; May 11th, the Rev. Phillip Andreen (Swedish Lutheran), pastor of Swedish Evangelical Lutheran Ebenezer Church.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Personal Mention.

BISHOP TALBOT addressed the annual meeting of the Oneida Historical Club on January 10th on his life in the West. His lecture followed much the same breezy style of his famous book, and was well received.

THE REV. A. L. BYRON-CURTISS of St. Joseph's Church, Rome, who some weeks ago suffered a nervous break-down from overwork, which attack has been intensified by his youngest daughter being stricken with scarlet fever, has upon the advice of his doctor gone to his camp in the Adirondacks. There it is expected that outdoor exercise will speedily restore him to health.

DELAWARE.

FREDERICK JOSEPH KINSMAN, D.D., Bishop.

Clerical Brotherhood Meets.

THE CLERICAL BROTHERHOOD held its first meeting for the new year in "Old Swedes" vicarage, Wilmington, on January 10th. The essay was read by the Rev. Benjamin F. Thompson, rector of Christ Church, Dover, on "The Institutional Church, Does it Help or Hinder the Work of the Kingdom?" A discussion followed, tending to the opinion that while there might be too much machinery in a parish, moderate institutional work was a decided help.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

The Church and the Missionary Jubilee.

THE JUBILEE of all the religious bodies, which is similar to the Layman's Missionary

Movement for men, has arranged for twenty meetings in the principal cities of the United States, and Harrisburg has been chosen for meetings on February 9th and 10th. Mrs. Darlington, the wife of the Bishop, is on the executive committee with several other Churchwomen. The speakers who are to represent the Church are Miss Julia Emery of New York, Miss C. J. Neely of Tokyo, Japan, and Mrs. J. M. Gilbert, wife of the Rev. J. M. Gilbert, rector of St. Paul's Church, Harrisburg, who was a missionary teacher in China. There will be special meetings in St. Stephen's Church for Churchwomen, with a parlor meeting at the residence of Congressman Marlin E. Olmstead and general missionary rallies in the largest churches and halls in the city to be addressed by leading women missionaries of all denominations.

THE SIXTH annual dinner of the Archdeaconry of Williamsport is to take place at the Park Hotel, Williamsport, on the evening of January 23d. There will be addresses by Frederick H. Ringe, Esq., of New York, William McClellan of Newark, and by the Bishop of the diocese.

KANSAS CITY.

E. R. ATWILL, D.D., Bishop.

Death of Mrs. L. H. Musson.

ON CHRISTMAS night Mrs. Louise H. Musson entered upon the life of paradise. She was for twenty-five years a most devoted member of Grace Church, Kansas City. Among her many activities she was directress of an organization known as "The Mothers' Meeting" composed of about fifty wives and mothers of working men in the packing house and railroad district. Among the bequests named in her will were amounts for a memorial for her late husband and herself, St. Luke's Hospital, and the diocesan Board of Missions. While always loyal to her own parish her interest and cooperation extended far beyond parochial lines.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

New Church Opened at Henderson—The Laymen's League—Other Items of Interest.

THE NEW church building of St. Clement's mission, Henderson (colored), was opened and dedicated by Bishop Woodcock on the Feast of the Circumcision. For some time the work of this thriving mission has been handicapped by having only one building in which to hold the Sunday services and the parochial, industrial, and day school, but owing to the untiring efforts of the Rev. Jackson M. Mundy, the faithful priest in charge, and with the help of friends, sufficient funds were raised to erect a new church building so that the old one can be given up to the school and secular work. The new chapel has been erected at a cost of \$5,000, most of which has already been raised, and it is confidently expected that the remaining balance will be secured during the ensuing year, when the edifice will be consecrated. The dedicatory services were very impressive and were attended by a large congregation of colored people as well as many of the members of St. Paul's parish. The chancel chairs are the handiwork of the pupils of St. Clement's Industrial School; the altar rail was made by Mike Brown, a former pupil; the altar was a gift from St. Paul's Church, Henderson; and the reredos is beautifully carved, a labor of love by the priest in charge of St. Clement's. A handsome cross for the altar has been given by a few of the communicants of the mission in memory of Major T. K. Gibbs of New York, who during his lifetime was one of the mission's greatest benefactors. Bishop Woodcock preached the sermon. There was a special service in the evening, at which the Bishop also preached.

THE JANUARY meeting of the Laymen's League was held at the Cathedral on Thurs-

day, January 12th, at which the principal business was the planning and arranging for the annual banquet of the league, which is to be held at the Louisville Hotel on Thursday evening, January 26th, at which the clergy are to be special guests. This gathering is largely in the interests of the City Missions and is to be followed by a mass meeting and service at St. Andrew's Church, with special speakers, under the auspices of the league.

A SPECIAL MEETING of the Standing Committee of the diocese was recently held to elect one clergyman and one layman to fill the two vacancies caused by the death of the Rev. John K. Mason, D.D., late rector of St. Andrew's Church, Louisville, and Mr. Charles H. Pettet of St. Paul's Church. The new members chosen to fill out the unexpired term until the next meeting of the diocesan Council are the Rev. David Cady Wright, rector of St. Paul's Church, Louisville, and Mr. Charles B. Castner of the Cathedral, president of the Laymen's League.

A MOVEMENT somewhat similar to the L. M. M. has been inaugurated among the women, known as the Woman's Missionary Jubilee, and Churchwomen of Louisville are taking part in it in a small way, though the diocesan branch of the Woman's Auxiliary has not given it official sanction. The movement has been endorsed by Bishop Woodcock, and Mrs. Woodcock has been acting as chairman of an important committee and Miss L. L. Robinson of another.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

Auxiliary Meeting in the See City—Double Anniversary to be Celebrated.

THE WOMAN'S AUXILIARY of the Blue Grass District of the diocese met January 6th in Christ Church Cathedral, Lexington. Its purpose was to increase the interest in missions. After noonday prayers for missions the following ladies addressed the meeting: Misses Mary Harrison, Lillian Lindsey, and Caroline Selbert of Frankfort, Ky., Mrs. J. R. Cowan of Danville, and Miss Laura Clay of Lexington. The evening was devoted to a union rally meeting for men and women and was held in the Cathedral, Bishop Burton presiding. Addresses were made by the Rt. Rev. C. C. Penick, D.D., and the Rev. J. M. Maxon, president of Margaret College, Versailles, Ky.

JANUARY 29TH and 30th the diocese will celebrate its fifteenth anniversary and also the fifteenth anniversary of its first Bishop.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Patronal Festival of St. Paul's, Brooklyn—Condition of Rev. W. N. Ackley—Deaths Among the Laity.

ON ST. PAUL'S DAY, January 25th, St. Paul's Church, Brooklyn (the Rev. Andrew C. Wilson, rector), celebrates its patronal feast, and also the 61st anniversary of the founding of the parish. At the High Celebration the sermon will be preached by the Rev. Frank E. Aitkins of Boston, and at solemn evensong the Rt. Rev. John P. DuMoulin, Bishop of Niagara, will be the preacher. Since the last celebration of the patronal festival the church has been greatly improved and beautified, as previously noted in these columns, and there are abundant evidences that the spiritual condition of the parish has kept pace with its material advancement. Preparations are being made for a mission in Lent, to be conducted by Father Frere, superior of the Community of the Resurrection.

THE REV. WILLIAM N. ACKLEY, rector of St. Andrew's Church, Brooklyn, has been (again) very critically ill. His condition is reported to be slightly improved. The spe-

cial committee consisting of Justice Townsend Scudder, former Judge Augustus Van Wyck, and the Rev. Dr. Henry C. Swentzel having investigated the controversy between the rector and several members of the vestry of St. Andrew's, have made a report to the Standing Committee. The findings have been transmitted to the Bishop. After ten days' notice to all the parties concerned, the diocesan will pronounce judgment.

MRS. ADELE VAN BRUNT, a Churchwoman of Brooklyn, widely known for her active interest in Christ Church Charity Foundation, the Brooklyn Orphan Asylum, and other charities, died Sunday afternoon, January 8th. The funeral took place in the parish church on Tuesday, the rector, Rev. W. De Forest Johnson, officiating. Interment was made in Greenwood cemetery.—THOMAS HARDY LIDFORD, for many years a vestryman of St. Peter's Church, Brooklyn, died at his home in Carroll street on Wednesday, January 11th. His wife and his daughter, Mrs. Grace Lidford Harper, wife of the Rev. Emile S. Harper, rector of All Saints' Church, Brooklyn, survive him. The funeral was held in this church on Saturday afternoon, the Rev. Dr. Frank Page, rector of St. John's Church, and the Rev. T. J. Lacey, rector of the Church of the Redeemer, officiating. Interment was in Greenwood cemetery.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.
JOHN G. MURRAY, D.D., Bp. Coadj.

Condition of the Bishop—Clerical Association Meets—Three Prominent Laymen Pass Away.

SUNDAY, JANUARY 8th, was the twenty-sixth anniversary of the consecration of the Bishop of the diocese. Owing to the critical illness of Mrs. Paret, the Bishop had planned to spend the day very quietly at home, not taking any public duty. During the previous week Bishop Paret contracted a heavy cold which developed into pneumonia, so that he spent his anniversary in bed seriously ill. At the present writing, the Bishop, while still very ill, is holding his own, and unless complications should arise, there is a chance of his recovery. Naturally his condition has caused great grief and anxiety throughout the diocese, and prayers are being offered daily for him and Mrs. Paret.

THE CLERICAL ASSOCIATION of Baltimore met at the parish house of Emmanuel Church January 9th. Professor Jacob H. Hollander, Ph.D., of the Johns Hopkins University, delivered an interesting address on the subject, "Labor Unions."

MR. WILLIAM M. ISAAC, for half a century identified with the history of Baltimore County, died at his winter residence in Baltimore, January 4th, aged 76. He was an active Churchman, and a former vestryman of Trinity Church, Towson, Baltimore County. The funeral services were held at the house on January 6th, the Rev. W. H. H. Powers officiating.—MR. J. MARSHALL THOMAS, a prominent citizen and for many years one of the most active vestrymen of old St. Paul's parish, Baltimore, died January 5th, aged 58. He had for some years devoted himself to the welfare of St. Paul's School. The funeral took place January 7th, from St. Paul's Church, the services being conducted by the rector, the Rev. A. B. Kinsolving, D.D., assisted by the Rev. J. H. Eccleston, D.D., and the Rev. J. S. B. Hodges, D.D., rector emeritus.—MR. SAMUEL J. HOUGH, a well known member of the Baltimore bar and one of the most prominent Churchmen of the diocese, died January 7th, after a short illness, aged 72. For more than 25 years he was the treasurer of diocesan missions and other benevolent funds, and was also a trustee of the Church Home and Infirmary. The funeral took place from St. Michael and All

Angels' Church, January 10th, Bishop Coadjutor Murray, assisted by the Rev. Charles Fiske, the rector, officiating.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Archdeaconry of New Bedford Meets—Other Happenings.

THE ANNUAL meeting of the Archdeaconry of New Bedford was held at All Saints' church, Attleboro, on Wednesday, January 11th. Following a celebration of the Holy Communion there was a business meeting, at which Bishop Lawrence gave an address on "Missions." At noon the company adjourned to Masonic Hall, where luncheon was served, and where Mr. Sweeney, the president of the town council, welcomed the clergy and laity. The Bishop and Mr. Babcock responded and an address was given by the Rev. James L. Tryon. There were a large number of delegates present, and among the company was the Rev. Henry Bassett and other clergymen from the neighboring diocese of Rhode Island. In the evening there was a missionary meeting, and the speakers included the Rev. David B. Matthews of Brockton, the Rev. Allen Jacobs of Plymouth, and the Rev. James P. Hawkes of Wareham.

THE "Rest House" held its annual meeting at the Diocesan House, Boston, on the afternoon of January 14th. The old board of directors was reappointed, including Bishop and Mrs. Lawrence, Rev. S. G. Babcock, Clarence H. Poor, and Charles E. Rogerson. It was reported that the Rest House, which is pleasantly located at Swansea, and which is the gift of a generous Churchwoman, will soon be ready for occupancy.

THE diocesan Board of Missions met at the Diocesan House on the 13th inst. The resignation of the Rev. Dr. Reginald Heber Howe of the Church of Our Saviour, Longwood, as secretary, was regretfully accepted after a service of twenty-five years in office. He was accorded a vote of thanks for his long and valued service. The Rev. Prescott Everts of Cambridge was elected in his place. Bishop Lawrence gave an address on the standardizing of the salary of clergymen. It was voted to raise the apportionment for diocesan missions from three to three and one-half per cent.

MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.

Bishop Kinsolving Lectures on Brazil—Notes.

TO HEAR Bishop Kinsolving describe his work in Southern Brazil, the Michigan Church Club accepted an invitation from the men's club of Trinity Church, Detroit, to be its guests at a dinner Thursday, January 5th. Notwithstanding a severe snow-storm, the attendance was good, numbering 110. The Bishop for an hour held the audience entranced with his eloquent descriptions of the Church's work in Brazil, and with his entertaining stories.

THE REV. CHARLES B. BETTICHER, Jr., of Alaska, gave two addresses in St. John's parish house, Detroit, with stereopticon illustrations of the Alaskan field on Tuesday, January 10th.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Rev. Dr. G. S. Bennitt Temporarily Disabled.

FRIENDS of the Rev. Dr. George S. Bennitt, rector of Grace Church (Van Vorst), Jersey City, will regret to learn that he is temporarily disabled by reason of over-work. The vestry has tendered a three months' leave of absence to Dr. Bennitt for rest and recuperation.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Interesting Session of the Cleveland Clericus—To Secure Funds for Bexley Hall—Personal and General Notes.

THE MEETING of the Cleveland Clericus on January 9th was marked by special interest, some twenty-five of the clergy being present. The feature of the programme was an address on Bible study for men by Mr. Augustus Nash, Y. M. C. A. secretary of religious work. The secretary was authorized to transmit to Bishop and Mrs. Leonard the affectionate greetings and good wishes of the Clericus. The Clericus through its committees on Sociology, Press, Corporate Action, Preaching, and Missions is of recognized value to the civic, social, and religious life of the city. The committee on Preaching has recommended a course of Epiphany sermons on "Present Preparedness of the World for Evangelization, Church Expansion and Christian Unity, and Manifesting of Christ's Will in National Life."

A COMMITTEE has been appointed to secure funds, for which there is extreme need, for the renovation and partial reconstruction of Bexley Hall, the theological school building at Gambier. The minimum need is estimated at \$25,000. The committee has not yet announced its plan of action.

EFFECTIVE from January 1st the Rev. L. Cody Marsh, rector of St. James', Wooster, will devote four days of each week for six months in the diocese to the cause of general and diocesan missions, working along the

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line of member-to-member canvas, his parish, over which he will continue to preside, having released him for the time indicated. His stipend and travelling expenses for this general work have been provided by a layman of Cleveland, and he will work under the direction and coöperation of a committee of the Board of Missions of the diocese and the diocesan commission on General Missions. Mr. Marsh spent several days of the first week in January in New York, chiefly at the Church Missions House, acquiring information and suggestions for his work.

THE REV. JAMES E. CRAIG entered upon the rectorship of St. James Church, Cleveland, January 1st.—THE REV. SAMUEL WARD became the rector of St. Timothy's, Massillon, January 15th.—A CLERGYMAN has been called to St. Andrew's Church (colored), Cleveland, but as yet has not signified his acceptance.—THE REV. HENRY E. COOKE, Canon of Trinity Cathedral, is in charge of St. John's, Cleveland, still vacant.

THE REV. ABNER L. FRAZER, rector of St. John's, Youngstown, together with Mrs. Frazer and their son Hume, sail February 2d for a voyage to the Holy Land and other points on the Mediterranean, the trip having been made possible by the generosity of parishioners. They will be absent about seventy days, the vestry having made provision for the administration of the parish in the meantime.

MR. HARRY M. KETLER, a business man and lay reader of Grace mission, Kinsman, holds a week day evening service each week in the homes of the parishioners, and is encouraged by attendance and interest.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Work of the Mission Study Class—Improvement at the Epiphany, Bellevue—Lectures on Economic Subjects.

THE MISSION STUDY CLASS under the auspices of the Pittsburgh branch of the Auxiliary held its January meeting on the afternoon of the 12th, at St. Peter's parish house, Pittsburgh. "The Church's Mission to the Mountaineers of the South" is the subject for consideration for the season of 1910-11, and the sub-topic for this occasion was "Work in the Mountains of Virginia." Papers were read by Mrs. E. H. Ward of St. Peter's and Mrs. Louis Rott of St. Matthew's, Homestead.

MISSIONARY and other matters financial are showing marked improvement in the Church of the Epiphany, Bellevue. One hundred dollars has already been paid on the general mission apportionment for the parish, amounting to \$272.39, and \$75.00 for diocesan missions, about half the sum expected for that purpose. The offering for clergy relief at Christmastide was three times the size of that on any other like occasion. These increases are due to the efforts of the Men's Missionary Committee. A parish treasurer has been appointed for the United Offering, and a Junior chapter of the B. S. A. has been organized. The Building Fund Association reports \$10,040 on hand for the erection of a new church edifice.

THE LECTURES and discussions on civic and economic questions on Sunday evenings in Trinity parish house, at the close of Evening Prayer in the church, are attracting attention. On January 8th, the Rev. Dr. Leonard Levy, pastor of the leading Synagogue of the city, made an address on "Prisons and Prisoners," and on the evening of the 15th, Mr. Charles Adams of Brooklyn spoke on "Must Wages be the People's Only Income?"

RHODE ISLAND.

JAMES DEW. PERRY, JR., Bp.

Mission to be Held in Providence—Personal.

THE Bishop of Kentucky began a seven days' mission at All Saints' Memorial

church, Providence, Sunday, January 15th. A service for women will be held every day except Friday at 3 p. m. and a service for all at 7:45 p. m. daily except Saturday. On Friday there will be a service for children at 4:30 p. m.

BISHOP WOODCOCK and Bishop Perry were the guests of the Clerical Club at luncheon on Monday, January 16th, and Bishop Woodcock will be the speaker at the Vesper service at Brown University on Wednesday.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Diocesan Board of Missions and the Cincinnati Convocation and Clericus Hold Meetings.

THE DIOCESAN board of missions met on January 10th with the Bishop presiding and all members present. The board mapped out plans for a forward movement in arousing interest in general and diocesan missions. The resignation of Archdeacon Edwards of the Cincinnati and Dayton convocations, which had been accepted by the Bishop, was announced and the Bishop's action confirmed. The Bishop announced his appointment of Canon Reade, as Archdeacon *pro tem.* of the Cincinnati convocation and the Rev. Thomas W. Cooke, rector of St. Andrew's, Dayton, as Archdeacon *pro tem.* of the Dayton convocation. This action was also confirmed.

TWO DAYS later the Cincinnati convocation met and the same matters were brought before that body. The news of the Archdeacon's resignation was received with regret and suitable resolutions adopted.

The report of Archdeacon Edwards for the past eighteen years showed excellent results. The convocation elected the following officers: President, the Rev. F. L. Finchbaugh of Clifton; Secretary, Rev. Maxwell B. Long of Hyde Park; Treasurer, Mr. Edward Worthington. Steps were taken toward making the mission at Westwood an organized mission of the diocese.

AT THE January meeting of the Cincinnati Clericus, the Rev. J. Benjamin Myers of Trinity Church, Hamilton, read an interesting and scholarly paper entitled, "A Plea for Ceremonial."

FAMILY OF FIVE

All Drink Coffee From Infancy.

It is a common thing in this country to see whole families growing up with nervous systems weakened by coffee drinking.

That is because many parents do not realize that coffee contains a drug—*caffeine*—which causes the trouble.

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(*Caffeine* causes heart trouble when continually used as in coffee drinking.)

"Our eleven-year-old boy had a weak digestion from birth, and yet always craved, and was given, coffee. When we changed to Postum he liked it and we gave him all he wanted. He has been restored to health by Postum and still likes it.

"Long live the discoverer of Postum!"
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THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

CANADA.

A Week's Budget of News of the Church in the Dominion.

Diocese of Niagara.

AT THE service in All Saints' church, Hamilton, on Sunday morning, January 8th, Bishop Du Moulin preached and mentioned the long pastorate of the rector, Archdeacon Forneret, who completed the twenty-fifth year of his ministry in the parish that day.

Diocese of Ontario.

NEWS WAS received January 11th of a bequest to St. James' Church, Kingston, of £1,000 from the estate of the late Miss Fowler, who died in England recently, and who was formerly a member of St. James' congregation. This legacy will pay off the debt on the church entirely.—A HANDSOME brass altar cross has been presented to St. Luke's Church, Kingston.—THE VACANCY in the Church of St. Mary Magdalene, Napanee, has not yet been filled.

Diocese of Quebec.

BISHOP DUNN intends to leave Quebec for England, and afterwards the Mediterranean and the Holy Land, early next month. The Bishop expects to be at home again in time for the meeting of the diocesan Synod, early in June. He is accompanied by his family.—BISHOP FARRAR dedicated St. Andrew's church, La Tuque, on New Year's Day.—THE ASSOCIATION now being organized of the old pupils of Bishop's College, Lennoxville, for which a charter was recently obtained, bids fair to enrol large numbers.

Diocese of Toronto.

MANY HANDSOME gifts have been presented to the mission church of St. Edmund's, Dovercourt, which was opened by Bishop Sweeny on the Feast of the Epiphany.—A VERY handsome gift was made to the Church of St. Simon the Apostle, Toronto, at the beginning of the year of about \$20,000 to pay off the debt on the parish house.

Diocese of Huron.

A NUMBER of the clergy, including Bishop Williams, took part in the funeral service of Canon Hincks, January 5th, who died at Ingersoll on the 3d, in his 80th year. He was ordained in 1860, and had charge of a number of parishes in the diocese. He was Rural Dean of Oxford and Waterloo, successively. In 1873 he was made a Canon of St. Paul's Cathedral, London. He retired from active duty six years ago.—THE NEW rector of Christ Church, London, was inducted on January 4th by Archdeacon Richardson. Quite a number of the city clergy, including the Bishop, were present. The new rector is the Rev. O. Gunne, formerly rector of Clinton.

Diocese of Montreal.

THE NEW rector of St. Cyprian's Church, Montreal, is the Rev. W. Robinson, lately rector of Clarenceville, a position he held for nineteen years.—GREAT PLEASURE was felt at the January meeting of the diocesan board of the Woman's Auxiliary at the sight of the president, Mrs. Holden, in her usual place for the first time after her serious accident.

A GREAT loss was sustained by the Woman's Auxiliary of the diocese in the death, January 2d, of Mrs. G. Perley, diocesan treasurer. She was also a life member of the diocesan board, and was always foremost in every good work. The funeral service took place at St. Matthew's church, Ottawa. The rector, the Rev. W. Loucks, was assisted by Canon Kittson of the Cathedral and Archdeacon Bogert.—ST. JOHN'S choir, Ottawa, was vested for the first time on Christmas Day.

Diocese of Saskatchewan.

MORE accommodation for the large number of divinity students in Emmanuel College, Saskatoon, is much needed, and it is hoped that steps will be taken next month

so that part of the permanent building will be erected next summer. It is expected that thirty deacons will be prepared next year to receive priests' orders.

Diocese of Caledonia.

IN A RECENT letter of thanks from Bishop Duvernet for gifts sent to help the Aiyansh mission after the recent misfortune by fire, he speaks of his gratitude to the Woman's Auxiliary of Moosonee (itself a mission diocese) for the gift of \$20. The Bishop had been eight weeks in the interior of the country where he could not receive any letters.

WORK HAS a moral as well as an economic value; idleness corrodes the character. When one is doing nothing, the consciousness of the fact annoys him, and he endeavors to find some excuse; and as there is no reasonable excuse, his vision becomes distorted by the effort to find even a plausible explanation of his refusal to render service to society. Carl Hilty, the Swiss author, says that happiness is only possible when one is engaged in some regular work which occupies his time, employs his mind, and satisfies his conscience, and no one can doubt the truth of the statement. God never intended man to be a drone, and man cannot expect to enjoy life or the respect of those whose respect is worth having if he is not able to show that his existence adds something to the world's activities, to the world's wealth, and the world's welfare.—*The Commoner.*

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Educational

TRINITY SCHOOL, Lenox, Mass., was recently incorporated under the laws of the state of Massachusetts. While not originally connected with Trinity parish, it takes its name from the church and the rector has charge of the religious instruction and services, and is *ex officio* a member of the board of trustees. The school is housed in the "Lenox Academy," an historic and artistic building and admirably adapted to the present needs of the school. The old structure has been put in perfect condition and generous friends, such as Mrs. William D. Sloane, Mr. Charles Lanier, and Mr. John E. Parsons, have equipped it with modern furniture and appliances. The school began with a summer session in June, and the regular term opened in September. The first year has opened successfully, and there is every reason to think that its usefulness will increase with time. The board of trustees consists of the Rev. A. J. Gam-mack, rector of the parish, Mr. Charles Lanier, Mr. Newbold Morris, Mr. Samuel Frothingham, Mr. William B. Osgood Field, and Mr. George B. Blake. An advisory committee consists of the Rt. Rev. Dr. Alexander H. Vinton, Bishop of the diocese, the Rev. Anson Phelps Stokes, and Mr. Warren Sturgis, of the Groton School.

The Magazines

THE *Russian Orthodox American Messenger* has gone back to its original form of parallel Russian and English columns, so that, though the separate English supplements have been discontinued, the English readers will always find in its pages some reading in their own tongue. The leading article for the issue of December 14th, on "The Church," contains a tribute to the Orthodox Church by the Bishop of Fond du Lac.

LIFE AND LOVE.

To love is the great amulet which makes the world a garden.—*R. L. Stevenson.*

To love, is to be all made of faith and service.—*Shakespeare.*

To love is the great glory, the last culture, the highest happiness; to be loved is little in comparison.—*William Smith.*

To love—that is the true revelation—the lifting up of the veil. It is as different from simply being loved, as night is from day.—*Mrs. Oliphant.*

The desire to be loved is ever restless and unsatisfied; but the love that flows out upon others is a perpetual wellspring from on high.—*L. M. Child.*

WHEN founded on fact, the malicious hint often does vastly more harm than the full disclosure. It has about it an air of mystery which brings on a train of imaginings and begets groundless suspicious which would quickly melt into thin air were the whole truth known. More especially is this the case when the evil hint is blended with words of commendation. "He's an honest and a temperate man, etc., but"—Oh, that mean, vile, hypocritical little "but" that has severed so many friendships and befouls so many a fair name! Where so much good is spoken and the mean little "but" uttered with a regretful sigh it often looks like real pity. In reality it is but decking out and garlanding the victim for the sacrifice. The encomium is used only as a means of attaining a dastardly purpose: "With colors fairer painting their foul ends." The slanderer is frequently but a clumsy blunderer. Not so the skilful innuendo man. He at least is no bungler. He is a real tactician, a genuine strategist. He is verily the refinement of cruelty.—*Baltimore Sun.*

THE DISCOVERY OF DRUGS.

THE MODE of discovery of drugs was probably somewhat in this wise: In his eager, unceasing, omnivorous search for anything that would add attractiveness to his menu in times of plenty, or stay his hunger in famine, primitive man unquestionably bit off, chewed, and endeavored to digest, almost every berry, plant, root, or leaf, which grew out of doors in the region in which he lived—just as his twentieth-century avatar, the two-year-old toddler, will to this day, if his designs are not frustrated by the watchful eye of his mother or nurse. Anything within reach of his chubby clutch which is not too heavy for him to lift and whose narrowest presenting diameter is not in excess of the widest possible distension of his rosy mouth, goes into it and will be swallowed if possible. Some of these near-foods were so prickly, or so bitter, that they were promptly spit out without being swallowed; others so dry and tasteless as to be worthless—except as breakfast foods. Others could be swallowed, but wouldn't stay down, and these became emetics and were advanced at once to a place of honor on the primitive medicine shelf. Others showed astonishing ingenuity in escaping from the body by another route, and became purges and cathartics.—*Hampton's.*

EXTRACTS FROM EVERYWHERE.

Love never loses by being tested.

The man who would lead others must not be afraid to walk by himself.

One of the first privileges of the Christian is the right to live without worry.

When God turned Adam out of Eden He sent an angel with him whose name was Hope.

God's angels never get very far away from the man who lives a life of faith.

Hold truth like a torch. The more you shake it, the brighter it shines.

The depths of misery are never below the depths of mercy.

Never try to evade the cross which God sends you, for you will only find a heavier one.

When called to work in the Lord's vineyard, don't stay to eat the grapes, but work at the plough.

The Christian may be bound hand and foot, yet cannot be hindered from walking with God.

Do not worry yourself unnecessarily about wearing a crown; make sure that you have a head worthy of wearing one.

If we are happy, we must hold the lamp of our happiness so that its beams will fall upon the shadowed hearts around us.

We never know when we are being taken as an example. Someone may be copying us just when we least suspect it, and perhaps least wish it.

"NEVER believe anything bad about anybody unless you positively know it is true; never tell even that, unless you feel that it is absolutely necessary and that God is listening while you tell it." This is a good working rule for everyday living, and will make life sweeter and brighter for all who live by it.—*Selected.*

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"Mr. Gwynne's Preface in the Senior Grade volume deserves the careful study of all parents and teachers. It is full of wisdom and the results of long experience. We should wish to encourage its circulation as much as we can."—*Guardian* (London, 1909).

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